





**MĪMAMŚĀ-PARIBHĀṢĀ**  
**OF**  
**KRṢṢA YAJVAN**

**SWAMI MĀDHAVANANDA**

RHYMES OF RAJPUTANA

Some knowledge of the canons of the *Mīmāṃsā* is essential for an understanding of the philosophical literature of India. The *Mīmāṃsā-Paribhāṣā*, which means, "A lucid exposition of the *Mīmāṃsā*," is the smallest popular treatise on the subject. Very little is known of its author, Kṛṣṇa Yajvan; but his book, setting forth some of the salient ritualistic principles of the system, culled from Jaimini's *Śūtras*, is a veritable boon for beginners.





RHYMES OF RAJPUTANA







MĪMĀMSĀ-PARIBHĀṢĀ  
OF  
KṚṢṢṢA YAJVAN

*annotated*  
BY  
SWĀMI MĀDHAVĀNANDA



THE RAMAKRISHNA MISSION SARADA PITHA  
BELUR MATH, DT. HOWRAH

# RHYMES OF RAJPUTANA

BY

COL. G. H. TREVOR, C.S.I.

AGENT TO THE GOVERNOR-GENERAL FOR RAJPUTANA

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The Pūrva-Mīmāṃsā is one of the six systems of Hindu philosophy which have come down to us from hoary antiquity. They fall into three groups, viz., Nyāya and Vaiśeṣika, Sāṃkhya and Yoga, Mīmāṃsā and Vedānta. Each has its special field of inquiry, where it zealously defends its findings, but in other matters it is content to borrow from the others. The word *pūrva* means initial, and *mīmāṃsā*, a reasoned conclusion. The system is so called because it aims at a rational settlement of the doubtful points in the initial or ritualistic portion (*karma-kāṇḍa*) of the Vedas, while the Uttara-Mīmāṃsā or Vedānta deals with their final or philosophical portion (*jñāna-kāṇḍa*), consisting of the Upaniṣads.

Some millenniums ago, sacrifices to different deities formed a very important part of the religious life of the cultured sections in India, and for a proper performance of them the Mīmāṃsā was indispensable. Even to-day it has great influence over Hindu society, inasmuch as the Vedas and Smṛtis, which prescribe religious duties for the Hindus, as also Hindu law, are interpreted according to the tenets of the Mīmāṃsā. But as its speculative side was intended to serve the purpose of rituals, it is neither comprehensive nor very convincing as a philosophy.

According to the Mīmāṃsā (as also the Vedānta), the Vedas are eternal, being only revealed to certain ṛṣis or seers. As such they are free from human defects, and their authority is unquestionable. The Mīmāṃsā goes so far as to say that even words are eternal and their meanings fixed. Unlike the Nyāya, both systems regard knowledge as self-valid, that is, as carrying conviction of its truth unless invalidated

## PREFACE

IN 1829 Colonel James Tod, after an intimate personal acquaintance with the Rajput States dating from 1806 to 1822, published in two big volumes his famous work entitled *The Annals and Antiquities of Rajasthan*, which is still the chief authority recognised by natives of the country as well as Europeans in all that pertains to the Rajasthan of former days. In that book he laid open from almost every known source, including the classics of Hindustan, local bards and tradition, a mine of information and romance regarding his beloved Rajputs, whom he identified as connected with "the Getic nations



later. But the *Mīmāṃsā* is sharply at variance with the *Vedānta* both in its objective and method. For it is an inquiry into righteous action (*dharma*); it believes in a real objective universe as well as in a plurality of selves, although these are admitted as eternal and omnipresent; and it glorifies heaven, to which the performance of rituals is held to be the way. But the *Vedānta* in its highest or monistic phase is an inquiry into Brahman or the Supreme Reality; it looks upon the whole phenomenal world as illusory; and it exhorts us to strive for Liberation, consisting in the realisation of our essential oneness with Brahman, through knowledge, to which devotion and selfless work are indirect helps. The whole emphasis of the *Mīmāṃsā* is on the mechanical performance of rites, and it has no use for God as the author of the periodical manifestation and dissolution (*śṛṣṭi* and *pralaya*) of the world, nor does it believe in them.

The basic work on the *Mīmāṃsā* is the *Pūrva-Mīmāṃsā Sūtras*, or Aphorisms, of Jaimini (probably 200 B.C.), which has been commented on by Śabara Svāmin. Two other illustrious thinkers, Kumārila Bhaṭṭa and Prabhākara—the latter supposed to be a pupil of the former—have written expositions on this work and have come to found two distinct schools of this system. Subsequent writers on the *Mīmāṃsā* have more or less elaborated the views of these two masters, notably Kumārila, who tried to bring the *Mīmāṃsā* as close as possible to the *Vedānta*.

Some knowledge of the canons of the *Mīmāṃsā* is essential for an understanding of the philosophical literature of India. The *Mīmāṃsā-Paribhāṣā*, which means, "A lucid exposition of the *Mīmāṃsā*," is the smallest popular treatise on the subject. Very little is known of its author, Kṛṣṇa Yajvan; but his book, setting forth some of the salient ritualistic principles of the system, culled from Jaimini's *Sūtras*,

described by Herodotus" and the Scandinavian Asi and German tribes. "The heroes of Odin," he writes, "never relished a cup of mead more than the Rajpoot his *madkva*, and the bards of Scandinavia and Rajwarra are alike eloquent in the praise of the bowl." Again: "Even in the heaven of Indra, the Hindoo warrior's paradise, akin to Valhalla, the Rajpoot has his cup which is served by the Apsara, the twin sister of the celestial Hebe of Scania." "Rajasthan," he explains, "is the collective and classical denomination of that portion of India which is the abode of (Rajpoot) princes. In the familiar dialect of these countries it is termed *Rajwarra*, but by the more refined Raet'hana, corrupted to Rajpootana, the common designation among the British to denote the Rajpoot principalities."

The Jat States of Bhurtpore and Dholpore and the Mahomedan State of Tonk have also been included for

is a veritable boon for beginners. Somewhat more comprehensive is the *Artha-Saṁgraha* by Laugākṣi Bhāskara, and still more so is the *Mīmāṃsā-Nyāya-Prakāśa* (or *Āpadevī*) by Anantadeva. Of these, the former has got two English translations, but the *Mīmāṃsā-Paribhāṣā* has none. Hence the present attempt.

In preparing this edition, I have received substantial help from the excellent edition with two Sanskrit commentaries by Professor D. T. Tātācārya Śiromaṇi of the Sanskrit College, Tiruvadi (Tanjore). I am also indebted to Mahāmahopādhyāya A. Cinna-svāmi Sāstrī, Professor of the *Mīmāṃsā* and *Vedānta* in the Calcutta University, as also to Paṇḍita Pañcānana Sāstrī Tarka-Sāṁkhya-Vedānta-tīrtha of the Yogendra Catuṣpāthī and the Ramakrishna Mission Institute of Culture, Calcutta, for helping to clear some doubts. For the text I have consulted, besides the edition named above, the *Nirṇaya-sāgara* edition of Bombay, the Chaukhamba Sanskrit Series and another edition of Benares, and three editions published in Calcutta. Valuable information on the intricacies of Vedic sacrifices has been obtained from the *Yajña-kathā*, in Bengali, by the late Principal Rāmendra Sundara Trivedī.

The translation has been made faithful and reasonably literal. Copious notes have been given to elucidate the text, which has been divided into sections with suitable headings, and references have been given to a good many of the quotations. An Index also has been added. It is hoped that the book will fulfil a real need of the English-knowing students of Indian philosophies.

Most of the Rhymes in these pages refer to history more or less ancient, and the ground-work of these may be found in Tod's book. For the story of two I am indebted to Powlett's *Gazetteer of Bikanir*. A few of modern cast are added by way of contrast under the head *Miscellaneous*. Should they collectively lead any English reader to take an interest in Rajasthan past and present, my object in publishing them, as a farewell tribute of friendship to the Chiefs and people of that delightful country from whom I have received much kindness, will have been accomplished.

I trust the Notes at the end will not seem too long : they are mainly extracts from Tod, and the uninitiated would do well to glance at them before reading the Rhymes they explain or illustrate. It will be seen that in some Rhymes I have imagined a local guide or bard speaking to an English traveller, in a way which to those who know the country and how difficult it is to extract

## ABBREVIATIONS

R-V.	..	.	Rg-Veda
Tan. Vāz.	..	..	Tantra-Vārttika
Tāṇ. Br.		.	Tāndya Brāhmaṇa
Tai. A.		.	Taittirīya Āraṇyaka
Tai. Br.		.	Taittirīya Brāhmaṇa
Tai. S.	..	..	Taittirīya Saṁhitā
Mai. S.	..	..	Maitrāyaṇī Saṁhitā
n.			Note
Pū. Mī. Sū.			Pūrva-Mīmāṃsā Sūtras
Rām.			Rāmāyaṇa
Vāj. S.			Vājasaneyi Saṁhitā
Śat. Br.			Śatapatha Brāhmaṇa
Śul. Br.			Śulvabrāhmaṇa



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Petition," "Snake-Bite," "A Thakur at Home" have appeared before in a little volume called *Whiffs* published by Messrs. Wheeler and Co., Calcutta and Allahabad (Indian Railway Library Series), the copy-right of which belongs to me.

MOUNT ABU, *September* 1894.



# KEY TO TRANSLITERATION AND PRONUNCIATION

	<i>Sounds like</i>			<i>Sounds like</i>	
अ	a	o in son	द	ḍ	d
आ	ā	ah	ढ	ḍh	dh in godhead
इ	i	i short	ण	ṇ	n
ई	ī	ee	त	t	French t
उ	u	u in full	थ	th	th in thumb
ऊ	ū	oo in boot	द	d	th in then
र	r	ri (almost)	ध	dh	th in breathe here
ए	e	e in bed	न	n	n
ऐ	ai	y in my	प	p	p
ओ	o	oh	फ	ph	ph in loop-hole
औ	au	ow in now	ब	b	b
क	k	k	भ	bh	bh in abhor
ख	kh	ckh in blockhead	म	m	m
ग	g	g hard	य	y	y
घ	gh	gh in log-hut	र	r	r
ङ	ṅ	ng	ल	l	l
च	c	ch (not k)	व	v	w
छ	ch	chh in catch him	श	ś	sh
ज	j	j	ष	ṣ	sh (almost)
झ	jh	dgeh in hedgehog	स	s	s
ञ	ñ	n (somewhat)	ह	h	h
ट	ṭ	t	म्	m	ng
ठ	ṭh	th in ant-hill	ः	h	half h

any information or sentiment from such persons, generally conspicuous by their absence, will seem indeed an effort of imagination. It is an old device, however, and may plead the sanction of usage and Sir Walter Scott.

Lastly, must I ask scientific orthography to pardon colloquialisms like Oodeypore, Jeypore, Jodhpore, instead of Udaipur, Jaipur, Jodhpur, for the sake of rhyme, if for nothing else? I have followed the modern method only in spelling words which I thought would not be familiar to the English reader. Thus, though I cannot dethrone *Suttee* and *nuzzer* in favour of *Sati* and *nazar*, I write Amra and Jagat where Tod wrote Umra and Juggut; herein following, with a halting step, a rule now generally accepted in English newspapers and railway time-tables published in this country as well as by the Government of India for official correspondence.

The Rhymes entitled "Stepping the Boundary," "A

## MĪMĀṆSĀ-PARIBHĀṢĀ

1471 of 1701 Y

मृदंगमालायां धात्रे देवी विदुःसुखदायिनी ।  
 मृदङ्गमालायां धात्रे देवी विदुःसुखदायिनी ।  
 मृदङ्गमालायां धात्रे देवी विदुःसुखदायिनी ।  
 मृदङ्गमालायां धात्रे देवी विदुःसुखदायिनी ।

2. The water circulation and temperature control  
Nocturnal photosynthesis occurs in the leaves which  
were well served by the water pipes.

g. Let the subject be in terms of a few of the positions established in the (Pavlov) system, the *Humanae Mentis* system, and being compared by the name of *Humana Mentis*.

It is possible that the purpose of the attack was to  
prevent the Jews from entering the State of Israel and to  
prevent the formation of an independent Jewish state in  
the land of Israel.

1948

On the 1st of January 1900, the first of the year  
by the end of the year, the first of the year, the  
the first of the year, the first of the year, the  
the first of the year, the first of the year, the

\*  $M = (A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z)$   
 is a set of 26 elements. For  $p = 1$  to 26,  $M(p) = \{A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z\}$   
 is a set of 26 elements.

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इह खलु महर्षिणा जैमिनिना द्वादशलक्षण्यां पूर्वमीमांसायां धर्माधर्मादिवानुष्ठानोपयोगितया विचारितौ । तत्र वेदोद्धोषितेष्टसाधनताको धर्मः ; यथा यागादिः । वेदोद्धोषितानिष्टसाधनताकोऽधर्मः ; यथा कलझमक्षणादिः । तयोश्च वेदः स्मृतिराचारश्च प्रमाणम् । तत्र वेदः स्वतन्त्रं प्रमाणम्, इतरौ तु वेदमूलकतया ।

तत्र वेदो द्विविधः—मन्त्ररूपो ब्राह्मणरूपश्चेति । तत्र प्रयोगकालीनार्यस्मरणहेतुतया मन्त्राणामुपयोग इति वक्ष्यते । प्रयोगोऽनुष्ठानम्, तत्कालीनेत्यर्थः । विधायकं धाक्यं ब्राह्मणम् । तच्छेपधार्यवादः । तस्य विधेयप्राशस्त्यप्रतीतिजननद्वारा विधिधाक्यैकवाक्यतया प्रामाण्यमिति वक्ष्यते ।

Here, in the Pūrva-Mīmāṃsā consisting of twelve chapters,<sup>1</sup> the great seer, Jaimini, has discussed only 'righteous and unrighteous action' as being capable of performance. Of these, *righteous action* is that which is described by the Vedas as bringing on what is desirable<sup>2</sup>; as, for instance, sacrifices etc. *Unrighteous action* is that which is described by the Vedas as bringing on what is undesirable<sup>3</sup>; as, for instance, eating *kalañja*<sup>4</sup> and so on. Regarding both, the Vedas, the Smṛtis,<sup>5</sup> and (approved) usage are the authority. Of these, the Vedas are independently authoritative, while the other two are so as being based on the Vedas.

Now the Vedas have two forms, as consisting of sacred texts (*mantras*) and sacred commentaries (*brāhmaṇas*). Regarding these, it will be stated later on (p. 74) that sacred texts have utility as helping<sup>6</sup> to recall the things<sup>7</sup> concerned at the time of performance. *Prayoga* in the text means performance; relating to that—this is the meaning (of '*prayoga-kāṇina*'). A sacred commentary (*brāhmaṇa*) is a sentence enjoin-

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ing something. And a corroborative statement (*artha-vāda*) is an auxiliary to that. It will be stated later on (p. 69) that a corroborative statement is authoritative as forming a unitary passage with a sentence inculcating an injunction, by leading to the impression that the thing enjoined is praiseworthy.

[<sup>1</sup> The word '*lakṣaṇa*,' literally meaning a characteristic, here means a chapter

<sup>2</sup> As opposed to Brahman, which is the theme of the Vedānta, dealt with by Bādarāyaṇa.

<sup>3</sup> That is, beneficial.

<sup>4</sup> That is, harmful.

<sup>5</sup> Meat of an animal killed with a poisoned arrow. It is the spiritual evil resulting from the eating of such meat that is meant, and not any possible physical evil. The word also means a red onion.

<sup>6</sup> Books composed by sages to regulate human conduct on the basis of the Vedas, which are believed to be the eternal wisdom of God, revealed only to certain gifted persons called *ṛṣis* or seers.

<sup>7</sup> Otherwise they would be regarded as superfluous.

<sup>8</sup> Viz., the sacrificial offerings, the deities to whom the sacrifice is made, and whatever else is connected with a sacrifice.]

## VARIETIES OF BRAHMANA SENTENCES

ब्राह्मणवाक्यं चानेकविधम्—कर्मोत्पत्तिवाक्यम्, गुणवाक्यम्, फलवाक्यम्, फलाय गुणवाक्यम्, सगुणकर्मोत्पत्तिवाक्यमित्यादि-  
भेदात् ।

तत्र येन वाक्येन 'इदं कर्म कर्तव्यम्' इति बोध्यते तत् कर्मो-  
त्पत्तिवाक्यम्; यथा "अग्निहोत्रं जुहोति" इति । अग्निहोत्रहोमः  
कर्तव्यतया विधीयत इति कर्मोत्पत्तिवाक्यमिदम् ।

विहिते कर्मणि तदङ्गतया द्रव्यदेयतादिविधायकं वाक्यं गुण-  
वाक्यम्; यथा "दध्ना जुहुयात्" इति । अत्र होमनुद्दिष्टयाङ्गतया

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वधि विधीयत इति गुणवाक्यमिदम् । कर्माद्वैतया विहितत्वमेव  
दध्यादेर्गुणत्वम् ।

Sentences constituting sacred commentary are manifold, being divided into sentences originating a rite, those dealing with accessories, those setting forth results, those inculcating the accessories for results, those originating a rite together with its accessories, and so on.

Of these, a sentence originating a rite is that by which one understands that such and such a rite is to be performed; for example, "One should<sup>1</sup> offer the Agnihotra" (*Tai. S. I. v. ix. 1*). Here the *homa*<sup>2</sup> called Agnihotra<sup>3</sup> is enjoined as a thing to be done; hence it is a sentence originating a rite.

A sentence that enjoins, with regard to a rite that has already been enjoined, materials, deities, etc. as its subsidiaries, is called a sentence dealing with accessories; for instance, "One should perform *homa* with curd" (*Tai. Br. II. 1. v. 6?*). Here, with reference to *homa*, curd is enjoined as its subsidiary; hence it is a sentence dealing with accessories. Curd etc. are accessories, just because they are enjoined as subsidiaries to a rite.

[<sup>1</sup> Though the verb in such cases may be in the present tense, it is to be interpreted as being optative.

<sup>2</sup> Offering oblations in the sacred fire.

<sup>3</sup> The lifelong offering of milk in the sacred fire, every morning and evening, by married men of the upper three castes among the Hindus.]

अत्र होमस्योद्देश्यत्वं नाम मानान्तरप्राप्तत्वे सति विधेयान्वयितया निर्देश्यत्वम् । तस्यैव मानान्तरप्राप्तस्य पुनः कथ्यमानरूपत्वमनुयायित्वम्, दध्यादिगुणान्वयितया प्राधान्यञ्च । दध्यादेर्मानान्तरा-



प्राप्तत्वाद्नैव विधेयत्वम्, होमसाधनत्वाच्च होमापेक्षया गुणत्वम्,  
पुरुषेणानुग्रीयमानत्वादुपादेयत्वञ्च । अथ मानान्तप्राप्तत्वं मानान्तर-  
प्राप्तत्वम्, अत्रास्तत्त्वज्ञाप्राप्तत्वमिति बोध्यम् ।

उत्पन्नस्य कर्मणः फलकांक्षायां फलसम्बन्धबोधको विधिः  
फलविधिः । यथा “अग्निहोत्रं जुहुयात् स्वर्गकामः” इति । अत्र ‘यः  
स्वर्गं कामयते स तत्साधनत्वेनाग्निहोत्रनामकं होमं भावयेत्—  
कुर्यात्’ इति अग्निहोत्रवाक्योत्पन्नस्य कर्मणः फलसम्बन्धो बोध्यत  
इति फलवाक्यमिदम् ।

Here the *homa* is called a matter under reference (*uddeśya*), because it is already known from another authoritative source,<sup>1</sup> and is at the same time capable of being described as that with which an enjoined rite comes into relation. That, again, is called the thing restated, when, as already known from another authoritative source, it is mentioned once more. And, as having curd etc. related to it as its accessories, it is designated as the principal matter. The curd etc., not being known from any other authoritative source, are the things enjoined here itself; being means to the *homa*, they are accessories in respect of it; and being used by a person, they are things to be utilised. Here we must understand that ‘being obtained from another authoritative source’ in the text means ‘being known from another authoritative source,’ and ‘not being obtained’ means ‘not being known.’

An injunction about results is that which, when a rite has been originated,<sup>2</sup> and there is an expectancy about its result, inculcates the connection of that rite with a particular result; for example, the sentence, “One who desires heaven should offer the Agni-hotra.” It means: One who desires heaven should,

श्री गौरीशङ्कर शारदा स्तुति को.  
 जिसका ज्ञान बना  
 ७२४  $\frac{2}{20}$

# MOUNT ABU

OLYMPUS is this hill, from ages

Unknown it has been sacred ground ;

Rishis and Mūnis,<sup>1</sup> gods and sages

Dwelt in these woods and rocks around.

And now <sup>perhaps</sup> ~~perchance~~ when <sup>68. 69.</sup> earthquake rumbling

Goes muttering thro' the mountain-side,

It may be some old god a-grumbling

At want of worship, wounded pride.

as a means to it, bring about or perform the *homa* called Agnihotra. Here we understand the connection of the rite originated by the sentence inculcating the Agnihotra, with a certain result. Hence this is a sentence setting forth results.

[<sup>1</sup> *Māna* or *pramāṇa* is a means of valid knowledge. Here it is another scriptural text.

<sup>2</sup> That is, originally enjoined by some other text.] , , \

प्राप्तं कर्माधित्य फलाय गुणविधौ फलाय गुणवाक्यम्;  
यथा "दध्नेन्द्रियकामस्य क्षुद्रयात्" इति । अत्राग्निहोत्रवाक्योत्पन्नं  
होममाधित्येन्द्रियफलाय दधिरूपो गुणो विधीयते—'होमाधितेन  
दध्ना इन्द्रियरूपं फलं भावयेत्' इति । होमाधितेन होमकारकी-  
भूतेनेत्यर्थः । अयमेव गुणफलविधिः, गुणकामविधिरिति चोच्यते ।

Where, with regard to a rite already known, an accessory is enjoined for obtaining a certain result, it is a sentence inculcating the accessories for results; for instance, "For a person desiring (vigorous) organs (the priest) should perform *homa* with curd" (*Tai. Br.* II. I. v. 5, adapted). Here, with regard to the *homa* originated by the sentence inculcating the Agnihotra, an accessory, viz., curd, is enjoined for obtaining (vigorous) organs as a result; the sentence meaning, 'One should bring about (vigorous) organs as a result by means of curd used in the *homa*. 'Used in the *homa*' means, 'forming a constituent of the *homa*.' This is also called 'an injunction inculcating results due to (particular) accessories,' and 'an injunction inculcating desired objects due to accessories.'

द्रव्यदेवतादिगुणविशिष्टकर्मविजायकं वाक्यं सगुणकर्मोत्पत्ति-  
वाक्यम् । यथा "सोमेन यजेत" इति । अत्र सोमलताविशिष्टो  
यागो विधीयते । विशिष्टविधायपि विशेषणस्याप्यधिक्यः ।

Yet superstition, which by horror  
And promise long has reigned supreme,  
Brings thousands yearly to Dilwarra,  
Whose temples surely are a dream :

A dream beyond all comprehension  
Of art that e'en a Goth might saint ;  
No wonder if they draw attention  
To lore and legend growing faint.

The worship of the Jain who raised them  
Has now diminished thro' the land,  
But pilgrims who have come and praised them  
Are not required to understand.

कचित् कर्मोत्पत्तिवाक्यमेव फलसाधनबोधकमपि भवति ।  
यथा “उद्भिदा यजेत पशुकामः” इति । अत्रोद्भिन्नामको यागो  
वाक्यान्तराधिहित एव पशुकामाय विधीयत इत्येकमेवेदं वाक्यं  
फलसाधनयागविधायकम् ।

A sentence originating a rite together with its accessories is one that enjoins a rite characterised by its accessories, such as the material and deity; for example, “One should sacrifice with the *soma*<sup>1</sup> (juice).” Here a sacrifice, of which the *soma* creeper is a characteristic, is enjoined. Although it is an injunction regarding something<sup>2</sup> possessed of a certain characteristic,<sup>3</sup> yet the injunction is necessarily<sup>4</sup> with regard to the characteristic also.

Sometimes a sentence originating a rite is also indicative of its connection with a result; for instance, “One who desires cattle should sacrifice through the Udbhid” (*Tān. Br.* XIX. vii. 2) Here a sacrifice called Udbhid, which is not enjoined by any other sentence, is simultaneously enjoined to obtain animals as a result. Hence this one and the same sentence enjoins both the result and its means, the sacrifice.

[<sup>1</sup> An annual creeper yielding an invigorating and slightly intoxicating juice, held sacred in ancient times; also its juice.

<sup>2</sup> Viz., a sacrifice.

<sup>3</sup> Viz., the ingredient *soma*, which distinguishes the sacrifice.

<sup>4</sup> For a thing possessed of a certain characteristic cannot be used without using the characteristic, too. Hence the injunction, although purporting to lay down the former, automatically implies the latter also. Since the characteristic is not directly enjoined, there is not a split of the sentence, which would be a defect.]

## MOUNT ABU

The white man smiles and from a guide-book chatters  
Of Vishnu, Parasnáth, of Brahman, Jain ;  
The brown one looks on worship, faith, as matters  
Ordained for each race by a different sign.

Whether he climb to trace in cave or high nook  
The footsteps of some deity, or kneel  
Before Dilwarra's gods or those of Gae Mukh,  
Enough for him, unlettered soul, to feel,

Whoe'er in Abuji<sup>1</sup> may rule as master,  
Men of an ancient creed or men without  
The *Poyia*<sup>2</sup> of his childhood and his pastor  
Is his to follow, let who may have doubt. —



as a means to it, bring about or perform the *homa* called Agnihotra. Here we understand the connection of the rite originated by the sentence inculcating the Agnihotra, with a certain result. Hence this is a sentence setting forth results.

[<sup>1</sup> *Māna* or *pramāna* is a means of valid knowledge. Here it is another scriptural text.

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वाक्यम् । यथा "सोमेन यजेत" इति । अथ सोमलताविशिष्टो  
यागो विधीयते । विशिष्टविधायपि विशेषणस्यार्थाद्विधिः ।

He hears unmoved how the Chauhan once wrested  
From the Pramar this mountain hold sublime ;  
His thoughts are further back, when Vishnu crested  
Proud Guru Sikr ' in the world's young prime.

So the old stream of pilgrims ripples yearly,  
While some there be who stay awhile and grow  
To love the Hill and its cool breezes dearly,  
As refuge from the burning plains below :

As clothed with natural, not celestial beauty—  
A home for children of the Frank, and place  
For England's soldiers when on foreign duty  
Health to renew and tired nerve to brace.

कचित् कर्मोत्पत्तिराक्यमेव फलसम्बन्धबोधकमपि भवति ; यथा "उद्भिदा यजेत पशुक्ताम्" इति । अब्रोद्भिन्नामको यागो वाक्यान्तराविहित एव पशुमुल्लाप्य विधीयत इत्येकमेवेदं वाक्यं फलसाधनयागविधायकम् ।

A sentence originating a rite together with its accessories is one that enjoins a rite characterised by its accessories, such as the material and deity; for example, "One should sacrifice with the *soma*' (juice)." Here a sacrifice, of which the *soma* creeper is a characteristic, is enjoined. Although it is an injunction regarding something<sup>1</sup> possessed of a certain characteristic,<sup>2</sup> yet the injunction is necessarily<sup>3</sup> with regard to the characteristic also.

Sometimes a sentence originating a rite is also indicative of its connection with a result; for instance, "One who desires cattle should sacrifice through the Udbhid" (*Tān. Br. XIX. vii. 2*). Here a sacrifice called Udbhid, which is not enjoined by any other sentence, is simultaneously enjoined to obtain animals as a result. Hence this one and the same sentence enjoins both the result and its means, the sacrifice.

[<sup>1</sup> An annual creeper yielding an invigorating and slightly intoxicating juice, held sacred in ancient times ; also its juice.

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To these the rocks which bear the names of *Nun*  
*And Toad, The Gates and Sunset Point*, the play  
 Of light upon the Lake from Moon and Sun  
 Are Abu's chief divinities to-day.

<sup>1</sup> The *Rishis* were the great sages; seven are especially enumerated in the Puranas, among whom Viswamitra and Vasshta are frequently mentioned in the legendary lore of Abu.

*Muni* is a similar term, meaning any great sage or holy man.

<sup>2</sup> The suffix *ji* denotes respect, honour. Natives generally speak of Abu as *Abuji*, and chiefs and others of less degree have always this suffix attached to their names when mentioned by their own countrymen.

<sup>3</sup> Worship.

<sup>4</sup> Gura Sikr, or the Guru's Pinnacle, is the loftiest peak of Abu, and about ten miles from the civil station. The shrine there has no architectural beauty. The principal objects of worship are contained in a cavern, and consist of a rock of granite bearing the impress of the feet of Dattā Brija, an incarnation of Vishnu; and in another corner of the cavern are the "poddara," or footstep of Rama Nanda, the great apostle of the Seta ascetic. There are also other caves on Gura Sikr resorted to by the numerous pilgrims to this noted shrine.

—*Rajputana Gazetteer*.

## THE INJUNCTION REGARDING PERFORMANCE

प्रधानविधिरेषाङ्गविधिभिरेकवाक्यतया महावाक्यतामापन्नः सन्  
 सर्वाङ्गविशिष्टप्रधानप्रयोगविधायकत्वात् प्रयोगविधिरित्युच्यते;  
 यथा “अग्निहोत्रं जुहुयात् स्वर्गकामः” इति । अत्र ‘अग्निहोत्रहोमेन  
 स्वर्गं भावयेत्’ इत्यर्थः प्रतीयते । भावयेत्—उत्पादयेत्, कुर्यात् इति  
 यावत् । अत्र ‘कथमनेन होमेन स्वर्गं कुर्यात्’ इति कथम्मावाकांक्षा  
 जायते । यथा ‘कुठारेण द्वैधीभावं कुर्यात्’ इत्युक्ते भवत्पाकांक्षा  
 ‘कथमनेन द्वैधीभावं कुर्यात्’ इति । तत्र ‘उद्यमननिपातनादिसहायेन’  
 इति गम्यते । तद्वदत्रापि “अग्निं प्रणयति,” “मग्निषु समिध  
 आदधाति” इत्याद्यङ्गविधिविहितप्रणयनसमिधाधानादतन्शोभ-  
 नादिकाङ्गकलापजनितोपकारसहितेन अग्निहोत्रहोमेन स्वर्गं कुर्यात्  
 इति प्रकरणकल्पितेन महावाक्येन स्वर्गाय साङ्गाग्निहोत्रप्रयोगो  
 विधीयत इत्येतादृशः प्रयोगविधिः । अङ्गजातमेवेत्यम्भाष इति,  
 इतिकर्तव्यता इति चोच्यते । अत्राग्निहोत्रहोमः प्रधानम्, प्रणय-  
 नादिकं सर्वमङ्गम् ।

The injunction regarding a principal rite, forming  
 a unitary passage with injunctions regarding sub-  
 sidiary rites, becomes a comprehensive passage, and  
 since it enjoins the performance of the principal rite  
 comprising all its subsidiary rites, it is designated as  
 an injunction regarding performance; for instance,  
 the sentence, “One who desires heaven should offer  
 the Agnihotra.” Here the meaning is understood  
 to be: “One should bring about heaven through the  
*homa* called Agnihotra.” “Should bring about”—that  
 is to say, ‘should produce,’ or ‘should perform.’ Here  
 there is an expectancy as to the process: “How should  
 one bring about heaven through this *homa*?”—just  
 when it is stated, “One should cut in two with an  
 there is the expectancy: “How should the

## AJMER.

SEVENTEEN centuries and a half, they say,  
Have passed since Ája the Chauhan this town  
And fortress founded : many a stormy day  
Since then has Ajmere known : on his way down  
To Somnáth Mahmud Sultán made an end,  
Nearly nine hundred years ago, of all  
That Táragarh was helpless to defend.  
Then he who built the tank which people call  
The Bisal ságar and who Delhi took  
Ruled here awhile : his grandson Ána made  
The lake on which the Moghal loved to look  
When Shah Jahan long after marble laid

cutting in two be done with this?" Then one understands that it should be done through such means as raising the axe and letting it come down. Similarly, here also the performance of the Agnihotra together with its subsidiary rites is enjoined with a view to heaven by the following comprehensive sentence, assumed from the context: One should bring about heaven through the *homa* called Agnihotra, with the aid given by the totality of subsidiary rites such as leading the fire,<sup>1</sup> laying the fuel and purifying the altar, prescribed by injunctions regarding subsidiary rites such as, "One should lead the fire," and "One should add fuel to the fire." Such is the injunction regarding performance. The subsidiary rites taken together are also designated as the manner or *modus operandi*. Here the *homa* called Agnihotra is the principal rite, and leading (the fire) and the rest are all subsidiaries.

[<sup>1</sup> According to another classification, there are four types of injunctions, dealing respectively with origination (*utpatti*), application (*vinivaya*), performance (*prayoga*) and qualification (*adhikāra*). Of these, only the third one is described here, as being necessary to explain the different unique results; the other three are left out as following from what has gone before. For example, the first type of injunction is the same as "sentences originating a rite" mentioned on p. 4. The second, which brings out the relation of principal and subsidiary between certain things, comprises the second and third types of sentences mentioned there; for in the former an accessory is allocated to a certain rite, and in the latter a rite is prescribed for a particular result. And the last type of injunction is included in "sentences setting forth results," which also mention what kind of aspirant is qualified for a particular rite.

<sup>1</sup> Taking a portion of the Gārhapatya fire, in which the daily Agnihotra is performed, to the pit of the Āhavanīya, the fire for special Vedic sacrifices.]

Upon its bank. From Ána sprang the last  
Chauhan who reigned at Delhi ; his great name  
Of Prithi Raj still shines throughout the past,  
The topmost pinnacle of Rajput fame.

Since then what changes in seven hundred years—  
Since Saiyad Huscin, Moslem governor  
Of Táragarh, of whom the traveller hears  
At his famed shrine, surprised by the Rahtore,  
Yielded his life and trust !

When England bled,  
Ere the third Richard gained his bloody throne,  
For York and Lancaster, White Rose and Red,  
Méwar was Ajmere's lord. It came to own  
Lordship from Malwa after, once again  
Islám. The Rahtore for a space held sway,  
Till mighty Akbar heralded long reign



## THE INJUNCTION REGARDING :

प्रधानविधिरेयाङ्गविधिभिरेकवाक्यतया महावाक्यतया  
 सर्वाङ्गविशिष्टप्रधानप्रयोगविधायकत्वात् प्रयोगविधि  
 यथा “अग्निहोत्रं जुहुयात् स्वर्गकामः” इति । अत्र ‘अ  
 स्वर्गं भावयेत्’ इत्यर्थः प्रतीयते । भावयेत्—  
 यावत् । अत्र ‘कथमनेन होमेन स्वर्गं कुर्यात्’ इति कथन  
 जायते । यथा ‘कुक्षरेण द्वैधीभावं कुर्यात्’ इत्युक्ते  
 ‘कथमनेन द्वैधीभावं कुर्यात्’ इति । तत्र ‘उद्यमननिपातः’  
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 आदधाति” इत्याद्यङ्गविधिधिहितप्रणयनसमिदाधान  
 नादिकाङ्गकलापजनितोपकारसहितेन अग्निहोत्रहोमेन  
 इति प्रकरणकल्पितेन महावाक्येन स्वर्गाय साङ्गानि  
 विधीयत इत्येतादृशः प्रयोगविधिः । अङ्गजातमेवेत्य  
 इतिकर्तव्यता इति चोच्यते । अत्राग्निहोत्रहोमः प्रधान  
 नादिकं सर्वमङ्गम् ।

The injunction regarding a principal rite in a unitary passage with injunctions regarding subsidiary rites, becomes a comprehensive precept since it enjoins the performance of the principal rite comprising all its subsidiary rites, it is declared to be an injunction regarding performance; for the sentence, “One who desires heaven should perform the Agnihotra.” Here the meaning is to be: “One should bring about heaven through the *homa* called Agnihotra.” “Should bring” is to say, ‘should produce,’ or, ‘should perform,’ there is an expectancy as to the process; when one brings about heaven through this process, as when it is stated, “One should cut with an axe,” there is the expectancy.

Of Moghal, who had ruled perchance to-day  
 Had Aurangzeb been like him. The last century  
 Saw Toork,<sup>1</sup> Rahtore, Mahratta, each in turn  
 Snatching and keeping, till "by Heaven's decree"  
 The year which made the British bonfires burn  
 For Waterloo brought Ajmere peace and hope,  
 Safe in old England's arms.

Here, Father Time,

Let me look back thro' thy kaleidoscope  
 Of war and slaughter, chivalry and crime,  
 Upon this scene of hill, and lake, and town  
 Nestling in lap of Táragarh, most fair,  
 And linger from its memories of renown  
 On four great pictures wondrous to compare.

<sup>1</sup> This is the common spelling, which I have followed also in rhyming to Jesalmere, Bikanir, etc., though strictly speaking it would be correct to write and pronounce Ajmér, Jesalmér, Bikanér.

<sup>2</sup> The Rajputs and others apply this word generally to all Mahomedans.

ननु सर्वाङ्गविशिष्टस्य प्रधानस्यापूर्वजनकत्वमपुनरुक्तम्, आशुतरचिनादिभिः प्रधानस्याङ्गसाहित्याभावादिति चेत्, न; प्रधानकर्मणः स्वरूपेणाङ्गसाहित्याभावेऽपि उत्पत्त्यपूर्वद्वारा साहित्यसम्भवात्। प्रधानस्य सर्वाङ्गसाहित्यसिद्ध्यर्थं प्रधानकर्मपरमापूर्वयोर्मध्ये प्रधानमात्रजन्यमुत्पत्तिनामकं किञ्चिदपूर्वमस्तीत्यङ्गीकारात्। यद्यमङ्गानामपि परस्परसाहित्यानामेव प्रधानोपकारकत्वात्तेरां स्वरूपेण साहित्याभावात् तत्तदुत्पत्त्यपूर्वद्वारा साहित्यं बोध्यम्। अङ्गानां प्रधानोपकारकत्वं नाम प्रधानस्य पञ्चदपूर्वजननसामर्थ्यान्मुखीकरणमेव।

*Objection:* But it is unreasonable to hold that the principal rite together with all its subsidiaries produces the unique result; for the principal rite, which perishes very quickly, can never combine with its subsidiaries.

*Reply:* No; because although the principal rite does not directly combine with its subsidiaries, the combination is possible through the initial unique result (*ulpattiyapūrvā*). For, in order that the principal rite may combine with all its subsidiaries, it is admitted that between it and the final unique result there exists another unique result called the initial one, which is produced by the principal rite alone. Similarly, since the subsidiary rites, too, help the principal rite only in combination with one another, and since they cannot mutually combine by themselves, the combination is understood to take place through their respective initial unique results. The helping of the principal rite by the subsidiary rites consists merely in their stimulating the former's capacity to produce the final unique result.

# I

## AKBAR'S VOW

AKBAR the King was sad and craved a son,  
And vowed a vow that if his prayer bore fruit  
He thanks to render God would walk on foot  
To Ajmere's famous shrine. The gift was won,  
The vow fulfilled. Each day the march begun  
With all the Eastern pomp of drum and flute,  
Horses and elephants and guns' salute.  
Three hundred years since then their race have run  
And the old shrine hath many a pilgrim seen,  
But never since that long procession glowed  
And flashed and hummed and trumpeted hath been  
A sight like that along the Jeypore road,  
Still marked by Akbar's milestones. Nor, I ween,  
Hath saint to greater pilgrim favour showed.

दर्शपूर्णमासयोस्तु विशेषः—“यद्वाग्नेयोऽष्टाक्षपालोऽमावास्या-  
याञ्च पौर्णमास्याञ्चाच्युतो भवति” इत्याग्नेययागो विहितः, “तन्मा-  
मेतमग्नीरोमीयमेकादशक्षपालं पूर्णमासे प्रायच्छत्” इत्यग्नीरोमीय-  
यागो विहितः, “उपांशुयज्ञमन्तरा यजति” इति उपांशुयागः  
“तापद्रूतामग्नीरोमायाज्यस्यैव नाद्युपांशु पौर्णमास्यां यजन्” इति  
याज्यान् पौर्णमास्यां विहितः । एतानि पौर्णमास्यां प्रधानानि ।  
परामाग्नेयाग्नीरोमीयोपांशुयागानां तत्तद्वाक्यादयगतपौर्णमासीकाल-  
सम्यग्व्यं निर्माणास्तस्य “य एषं विद्वान् पौर्णमासीं यजते” इति  
विद्वद्वाक्ये पौर्णमासीपदेन परव्यचनान्तेन समुदायरूपेणागुहाः ।  
तेन वेदे यत्र यत्र पौर्णमासीगन्तुः तत्र तत्राग्नेयारितिसमुदायोप-  
स्थितिः ।

But in the case of the new-moon (Darśa) and full-  
moon (Pūrṇamāsa) sacrifices there is a difference.  
(To explain). The sentence, “Because (the cake)  
relating to the Fire, baked on eight thin tiles, is  
underlying on the new- and the full-moon day”  
(*Tai. S. II. vi. iii. 3*), enjoins the sacrifice relating to  
the Fire. The sentence, “(Indra) offered this (cake)  
relating to the Fire and the Moon, baked on eleven  
thin tiles, to those two (deities) on the full-moon day”  
(*Tai. S. II. v. ii. 3*), enjoins the sacrifice to the Fire  
and the Moon. The sentence, “One should perform  
the Ujāgata sacrifice in between” (*Tai. S. II. vi.  
vi. 3*), enjoins the Ujāgata sacrifice, and the sentence,  
“The two (deities), the Fire and the Moon, said,  
‘Let us make the Ujāgata sacrifice to us with ghee alone  
on the full-moon day,’” fixes the full-moon day for it.  
Thus (there) are the principal sacrifices in the full-  
moon sacrifice. On the basis of the connection of  
these (three) sacrifices, viz., the one to the Fire, the  
one to the Fire and the Moon, and the one called  
Ujāgata with a particular time, viz., the full-moon

## II

### SIR THOMAS ROE AT AJMERE

A.D. 1616-1618

WHEN James the First of old sent embassy  
To Ind, Great Britain's first ambassador  
Sought audience of the Moghal emperor  
Here at Ajmere, and in his Diary  
Tells, in old English, how he patiently  
"Laye" a full year, angling with goodly store  
Of gifts and compliment, while waiting for  
The firmán which, thro' humble factory  
And leave to trade, unconscious paved the way  
To Clive and Warren Hastings. Who could know,  
As by this lake Jahangir proudly lay,  
Pavilioned with Eastern pomp and show,  
The danger to the Peacock Throne that day  
He gave the firmán to Sir Thomas Roe?

day, as is known from the respective texts, the sentence containing the word 'knowing,' viz., "He who knowing thus performs the full-moon sacrifice" (*Tai S. I. vi. ix. 1*), restates the three sacrifices as a group by means of the term 'full-moon sacrifice,' which is in the singular number. Hence wherever the term 'full-moon sacrifice' occurs in the Vedas, the group consisting of the (three) sacrifices to the Fire and so on is understood.

[<sup>1</sup> They are typical sacrifices of the class called *Isti-yāga*.

<sup>2</sup> Viz., that each triad of the main sacrifices produces a unique result (p. 17).

<sup>3</sup> Arranged compactly together.

<sup>4</sup> So called because in it the priest offers oblations uttering sacred texts in a very low voice.]

ननु "यदानेय" इति वाक्ये यागाद्याचक्रपदस्याध्वनात् कथं यागाविधायकत्वमिति चेत्, मैवम् । अग्निर्देयता अस्य पुरोडाशस्य इत्यर्थे विहितदेवतातद्वितान्त आनेयशब्दः । तस्य पुरोडाशपदसामानाधिकरण्याद्द्रव्यदेवतासम्बन्धोऽप्यतः । स यागमन्तरा न सम्भवति, द्रव्यदेवतासम्बन्धस्य यागादन्यत्र क्रियायामसम्भवात् यागत्रियायामेव सम्बन्धो वाच्यः । देवतोद्देशेन द्रव्यत्यागस्य यागरूपत्याङ्गीकारात् । अतः धृतद्रव्यदेवतासम्बन्धानुमितो यागो यजेतेति कल्पितेन पदेन विधीयते, अग्निर्देयत्यपुरोडाशद्रव्यकामावास्यादिकालकर्तव्ययामेन इष्टं भावयेदिति । पर्वं यत्र द्रव्यदेवतासम्बन्धमात्रं ध्रूयते, "सौर्यंश्च" निर्वपेत्" इत्यादौ, तत्र द्रव्यदेवतासम्बन्धानुमितो यागो विधीयत इति न कश्चिदोचः ।

**Objection:** In the sentence, "Because (the cake) relating to the Fire," etc. there is no word denoting a sacrifice. So how can it enjoin a sacrifice?

**Reply:** Not so; the word *āgneya* (relating to the Fire) in the text has the affix denoting a prescribed

### III

#### DIXON SAHIB A.D. 1837-57

The name of Colonel Dixon, who ruled over Merwara from A.D. 1836 to 1857, and over Ajmere also for most of that period, is a household word in both districts, and his tomb at Beawur is still an object of veneration and pilgrimage.

THE land he governed was almost unknown

To the great world outside it when he came ;

And when he died, tho' thousands there made moan,

England at least had never heard his name.

For twenty years untrammelled by routine,

Scarcely a white face near him, with rare art

Tanks, villages, he made : and reigned serene

Till the great Mutiny. That broke his heart.

For honour he had neither badge nor star,

But marked an epoch : people still describe

His deeds with love and wonder ; near and far

They speak and date from time of "Dixon Sahib."



deity, so as to mean that this cake has the Fire for its deity. Its connection with the material and the deity is known from its being in apposition to the word 'cake' (understood). That cannot be without a sacrifice, for the connection with the material and deity is impossible in any other act than a sacrifice. So they must be taken to relate to the act of sacrifice alone; for it is the dedication<sup>1</sup> of something to a deity that is held to constitute a sacrifice. Therefore the sacrifice, inferred from its expressed connection with the material and deity, is enjoined by an assumed word *yajeta* (should sacrifice) so as to mean: "One should bring about the desired object by means of a sacrifice of which the Fire is the deity and the cake is the material, and which is to be performed at a particular time such as the new-moon day. Similarly, where only the connection with some material and deity is expressed, as, for example, in the sentence, "One should set apart the porridge relating to the Sun" (*Tai. S. II. III. ii. 3*), there a sacrifice, inferred from its connection with the deity and material, is enjoined. So there is no objection.

[<sup>1</sup> By the sacrificer, who transfers his ownership of the article of oblation to a particular deity, saying, "This is given to the Fire (or Indra etc.) and is no longer mine." After that the priest called *adhvaryu* puts the oblation in the sacrificial fire, which is 'offering.']

मनुष्यांशुयामवाक्ये यज्ञेः श्रवणेऽपि विधिप्रत्ययलिङ्गादेः सायात्  
 कथं विधायकत्वमिति चेत्, नैवम् । यज्ञतोत्यस्य यज्ञेतेति विपरि-  
 णामेन विधायकत्वसम्भवात् । एवं "मोहीन् प्रोक्षति," "समिधो  
 यजति" इत्यादावपि विपरिणामो बोध्यः । केचित्तु यज्ञतोत्यस्य  
 विधायकत्वसम्भव इत्याहुः ।

तथा "येन्द्रं दध्यमायास्यायाम्," "येन्द्रं पयोऽमायास्यायाम्"

IV

THE MAYO COLLEGE<sup>1</sup>

A.D. 1890

THE history of Rajwarra recks with war ;  
But since there came the long, long reign of peace  
And ordered law is growing governor,  
With fruits of knowledge yielding rich increase,  
A dream was born—to bring the land's chief flower  
Of Youth to love the bloom of gracious arts  
That have, or ought to have, a greater power  
Than swords to force a fellowship of hearts.  
So this white hall of marble, this green park,  
And these fair houses where glad school-boys dwell

इति वाक्यविहितौ साक्षात्प्रयोगौ, "यद्वाग्नेय" इति वाक्यविहितान्ने-  
यश्चाग्नेयास्यां प्रधानानि ।

*Objection:* In the sentence relating to the Upāṁśu sacrifice,<sup>1</sup> although the root *yaji* (to sacrifice) occurs, there is no optative suffix such as *liḥ*<sup>2</sup>; so how can it<sup>3</sup> have the force of an injunction?

*Reply:* Not so; it can have the injunctive force by changing *yajati* into *yajeta*.<sup>4</sup> Similarly, a change is understood also in sentences like, "One should sprinkle the rice grains," and "One should perform the Samidh sacrifice" (*Tai. S. II. vi. i. 1*). Some, however, maintain that such sentences can be injunctive, because the word *yajati* is accepted to have the force of a verbal suffix of the fifth group.<sup>5</sup>

Likewise, the two sacrifices with curd and milk, enjoined by the sentences, "The curd relating to Indra (should be offered) on the new-moon day" (*Tai. S. II. v. iv. 1*), and "The milk relating to Indra (should be offered) on the new-moon day," as also the sacrifice relating to the Fire, enjoined by the sentence, "Because (the cake) relating to the Fire," etc. (p. 12), are the principal sacrifices in the new-moon sacrifice.

[<sup>1</sup> See p. 12.

<sup>2</sup> The verb *yajati* being in the present tense.

<sup>3</sup> The sentence.

<sup>4</sup> This is an allowable procedure.

<sup>5</sup> Named after its deities, the Samidhs.

<sup>6</sup> Called *let*. Hence no change of suffix is necessary. The first four groups of suffixes are: *laḥ* (present), *liḥ* (remote past), *luḥ* and *leḥ* (both future).]

एषां त्रयाणां "य एवं विद्वानग्नेयास्यां यजते" इति वाक्ये अग्नेयास्यामिति नाम्ना द्वितीयैक्यचनान्तेन समुदायरूपेणानुवादः । तेन

And play arose—a light from out the dark.

Ah, noble dream, the buds begin to swell.

May summer crown thy spring, and autumn bright

Thy message long proclaim “Let there be light.”<sup>1</sup>

<sup>1</sup> Founded at Ajmere in 1875 by the Earl of Mayo, Viceroy and Governor General of India, for the education of the chiefs and nobility of Rajputana.

<sup>2</sup> This is the motto of the College.

वेदे यत्र दर्शगन्धोऽमाशस्यागन्धो वा धुनस्तत्र यागसमुदायो-  
 स्थितिः । त्रिकस्य त्रिकस्यामाशस्यागौर्णमासीदन्दाभ्यां समुदाय-  
 रूपेण चित्रद्राक्षपेऽनुयादस्य प्रयोजनं तु "दर्शपूर्णमासाभ्यां स्वर्ग-  
 कामो यजेत" इत्यादौ द्वित्रयनोपपत्तिः । अन्यथा वर्ण्यमानेपादि-  
 यागानां षडुत्पादशंपूर्णमासैरिति षडुपचयनं स्यात् । मानान्तर-  
 प्राप्तार्यस्य पुनश्चयणमनुयादः ।

तथा षडुत्पादनेपादिसात्रिचौ आम्नातानि प्रयाजाज्यभागानू-  
 जादीनि वर्ण्यां यागानामङ्गभूतानि ।

These three (sacrifices) have been restated as a group in the sentence, "He who knowing thus performs the new-moon sacrifice" (*Tai. S. I. vi. ix. 2*), by means of the name 'new-moon sacrifice,' which is in the accusative singular. Therefore in the Vedas, where the word '*darśa*' or '*amāvāsyā*' ('new-moon sacrifice') occurs, this group of sacrifices is understood. The necessity, however, of restating each triad as a group by the terms 'new-moon sacrifice' and 'full-moon sacrifice' is to explain the dual number in sentences like, "One who desires heaven should perform the new- and the full-moon sacrifice (*darśa-pūrṇamāsābhyām*)."<sup>1</sup> Otherwise, the six sacrifices relating to the Fire etc. being multiple, there should be the plural number, as *darśa-pūrṇamāsaiḥ*. Restatement (*anuvāda*) is the further mention of a thing already known from some other authoritative source.

And sacrifices such as the Prayāja, Ājyabhāga and Anūyāja, which are mentioned<sup>1</sup> in close proximity to the sacrifices relating to the Fire etc. that produce results of their own, are subsidiaries to the above six<sup>2</sup> sacrifices.

[<sup>1</sup> Without any reference to their results.

<sup>2</sup> Three of the full-moon and three of the new-moon sacrifice.]

## AT BHIHAI

### MADLIA BHEEL<sup>1</sup>

Two hundred feet above the plain  
Upon this rock he made his nest,  
And scoured the country round : in vain  
The wheeling squadron's frequent quest  
Nor horse nor man, nor lead nor steel,  
Could hurt a hair of Madlia Bheel.

एवं स्थिते “दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत” इत्यस्याय-  
मर्थः—दर्शपूर्णमासाभ्यां समुदायाभ्यां परस्परसहिताभ्यां स्वर्गापूर्वं  
कुर्यादिति । तत्र कथं कालद्वयवर्तिनोः समुदाययोः परस्पर-  
साहित्यमित्याकांक्षायां स्वरूपेण साहित्याभावेऽपि त्रिका-  
सिंहादेकैकमपूर्वं जायते, तद्वद्वारा द्वयोः समुदाययोः साहित्यमि-  
त्युच्यते । एकैकस्य त्रिकस्यापि त्रिकापूर्वजनकत्वं वायमित्या-  
कांक्षायां प्रयाजानूयाजाद्विपूर्वोत्तराङ्गकलापविशिष्टस्य एकैकस्य  
त्रिकस्य समुदायापूर्वजनकत्वमुच्यते । एकैकत्रिकस्य सर्वाङ्ग-  
साहित्यं स्वरूपेण न सम्भवतीति त्रिमिर्यागैर्घ्नीण्युत्पत्त्यपूर्वाणि  
जायन्ते, तद्वद्वारा सर्वाङ्गसाहित्यम् ।

Such being the case, the sentence, “One who desires heaven should perform the new- and full-moon sacrifices,” means: “One should bring about the unique result leading to heaven by means of the two groups (of sacrifices) called the new- and full-moon sacrifices, in combination with each other ” Now, if it be asked how two groups (of sacrifices) belonging to different times can ever combine with each other, the answer is that although by themselves they cannot combine, yet each triad (of sacrifices) produces a unique result, and through these the two groups can combine. If it be asked how each triad also can produce its own unique result, the answer is that each triad, including all its prior and posterior subsidiary rites such as the Prayāja and Anūyāja, produces a unique result for the group. Since each triad cannot by itself combine with all its subsidiary rites, we must suppose that the three sacrifices produce three initial unique results, and through these they combine with all their subsidiaries.

अङ्गानामपि प्रयाजादीनां स्वरूपेण प्रधानसाहित्याभावात्

That was three hundred years ago.

This hill and those on either side  
And all around them, you must know,

Were jungle ; thick enough to hide  
A legion : so the Ilheri abode  
In safety, ravaging the road.

The King had armies in the south,  
So convoys passed ; and more than one  
Was looted near that gorge's mouth :

Till news of what the Ilheri had done  
And how his name inspired fear  
Reached Delhi and the Emperor's ear.



घेदे यत्र दर्शश्चोऽमावास्याश्चो वा धृतस्तत्र यागस्तनुवायोः स्थितिः । चिकस्य चिकस्यामावास्यापौर्णमासीशुद्धाभ्यां समुदाय रूपेण विद्वद्वाक्येऽनुवादस्य प्रयोजनं तु "दर्शपूर्यमासाभ्यां स्वर्गं कामो यजेत" इत्यादौ द्विवचनोपपत्तिः । अन्यथा यज्जामाग्नेयादि यागानां बहुत्वाद्दर्शपूर्यमासैरिति बहुवचनं स्यात् । मानान्तरे प्राप्तार्थस्य पुनःश्रवणमनुवादः ।

तथा फलवद्वाग्नेयादिसन्निधौ आम्नातानि प्रयाजाज्यमागानूपाजादीनि यज्जामां यागानामङ्गभूतानि ।

These three (sacrifices) have been restated as group in the sentence, "He who knowing thus performs the new-moon sacrifice" (*Tai. S. I. vi. ix. 2*) by means of the name 'new-moon sacrifice,' which is in the accusative singular. Therefore in the Vedas where the word '*darśa*' or '*amāvāsyā*' ('new-moon sacrifice') occurs, this group of sacrifices is understood. The necessity, however, of restating each triad as a group by the terms 'new-moon sacrifice' and 'full moon sacrifice' is to explain the dual number in sentences like, "One who desires heaven should perform the new- and the full-moon sacrifice (*darśa-pūrṇamāsābhyām*).". Otherwise, the six sacrifices relating to the Fire etc. being multiple, there should be the plural number, as *darśa-pūrṇamāsaiḥ*. Restatement (*anuvāda*) is the further mention of a thing already known from some other authoritative source.

Such sacrifices as the Prayāja, Ājyabhāga, Niyāja, which are mentioned in close proximity to the six sacrifices relating to the Fire etc. that produce their own results, are subsidiaries to the above six

to their results.

and three of the new-moon

My ancestor brave Karam Sén  
Was with the King at Delhi then,  
A Jodhpore prince. He took a train,  
It might be of some hundred men,  
And hither came and camped a mile  
From this, and planned a stroke of wile.

Five seeming robbers herding kine  
Strayed to the jungle's edge one night,  
And sate them down to feast, with wine  
The taste of which was rare delight :  
When of a sudden on their meal  
Broke in the outlaw Madlia Bheel.

एवं स्थिते “दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत” इत्यस्याय-  
मर्थः—दर्शपूर्णमासाभ्यां समुदायाभ्यां परस्परसहिताभ्यां स्वर्गापूर्वं  
कुर्यादिति। तत्र कथं कालद्वयवर्तिनोः समुदाययोः परस्पर-  
साहित्यमित्याकांक्षायां स्वरूपेण साहित्याभावेऽपि त्रिका-  
निकादेवैकमपूर्य जायते, तद्वद्वय द्वयोः समुदाययोः साहित्यमि-  
त्युच्यते। एकैकस्य त्रिकस्यापि त्रिकापूर्वजनकत्वं कथमित्या-  
कांक्षायां प्रयोजानूपाजानिपूर्वोत्तराङ्गकलापविशिष्टस्य एकैकस्य  
त्रिकस्य समुदायापूर्वजनकत्वमुच्यते। एकैकत्रिकस्य सर्वाङ्ग-  
साहित्यं स्वरूपेण न सम्भवतीति त्रिमिर्यागैस्त्रीण्युत्पत्त्यपूर्वाणि  
जायन्ते, तद्वद्वय सर्वाङ्गसाहित्यम्।

Such being the case, the sentence, “One who desires heaven should perform the new- and full-moon sacrifices,” means: “One should bring about the unique result leading to heaven by means of the two groups (of sacrifices) called the new- and full-moon sacrifices, in combination with each other.” Now, if it be asked how two groups (of sacrifices) belonging to different times can ever combine with each other, the answer is that although by themselves they cannot combine, yet each triad (of sacrifices) produces a unique result, and through these the two groups can combine. If it be asked how each triad also can produce its own unique result, the answer is that each triad, including all its prior and posterior subsidiary rites such as the Prayāja and Anūyāja, produces a unique result for the group. Since each triad cannot by itself combine with all its subsidiary rites, we must suppose that the three sacrifices produce three initial unique results, and through these they combine with all their subsidiaries.

प्रयज्ञानि प्रयज्ञादीनां स्वरूपेण प्रधानसाहित्याभावात्

They hailed him for their hearts' own lord,  
Pointed toward the line and laughed  
A welcome to their feast : they poured  
Down every throat the luscious draught—  
Wine such as Ilheel could never know  
It lured them to their overthrow.

For Karam Sên sharp swordsmen had  
In ambush. In his drunken sleep  
He killed the Ilheel. The King was glad,  
And gave him all these lands to keep—  
Almost as far as sees the eye,  
And made him Raja of Bhinat.



The blood of Jodhpore in my veins  
From Karam Sên of princely line,  
No village of his broad domains  
Should now own other rule than mine.  
But many a one has passed away :  
Alas, not half remain to-day.

Lord of the Eighty-four,<sup>2</sup> the name  
My fathers bore for many a year  
Was never mine : not mine the blame.  
Ah, well ! you do not care to hear  
That story now ; you only feel  
An interest in Madlia Bheel.

a comprehensive unique result, called the final unique result, which is the cause of the result (of the entire sacrifice), and that leads to the result.

Thus it is established that an injunction regarding performance is one which inculcates that in order that the final unique result may be produced, the principal rite, together with its subsidiary rites, should be performed, meaning thereby that one should realise heaven by the new- and full-moon sacrifices, helped by all their subsidiaries, through the medium of the unique results produced by them.

[<sup>1</sup> Which are its subsidiary rites.

<sup>2</sup> With curd and milk respectively.

<sup>3</sup> Of the new-moon sacrifice.]

### THREE KINDS OF INJUNCTIONS

दुनरपि विधिल्लिविधः—मपूर्वविधिः, नियमविधिः, परिसंख्याविधिश्चेति ।

तत्र यो विधिरत्यन्ताप्राप्तमर्थं प्रापयति सोऽपूर्वविधिः । यथा दर्शपूर्णमासकरणे “योहीन् प्रोक्षति” इति । पतद्विध्यभावे दर्शपूर्णमासीयवीहिषु प्रोक्षणं कथमपि न प्राप्नोति । पतद्विधिसत्ये तु तत्सम्बन्धिष्वीहिषु प्रोक्षणं प्राप्नोत्येव इति अत्यन्ताप्राप्तप्रोक्षणप्रापकत्वादयमपूर्वविधिः ।

• Injunctions are again threefold, viz., original injunction, restrictive injunction and exclusive injunction.

Of these, an original injunction is that which inculcates about something utterly unknown; for example, in connection with the new- and full-moon sacrifices, the sentence, “One should sprinkle the rice grains.” In the absence of this injunction, the

This eagle's nest, this rugged peak

Where once he lived is now my fort.

Here in the Rains I've spent a week,

But now my breath is getting short

For climbing, and the hill is mute,

Save only for a chance salute

From yonder gun. The kite and crow

Muse o'er the fortunes of the place.

Bhinal there peacefully below

Lies with a smile upon her face,

Her tanks and fields, without a thought

Of days when Madlia reived and fought.



sprinkling with regard to the rice grains used in the new- and full-moon sacrifices would never be known. But with this injunction, sprinkling with regard to the rice grains in question is compulsory. Hence this is an original injunction, inasmuch as it inculcates about sprinkling, which was utterly unknown.

यश्च पक्षे प्रातमयं नियमयति स नियमविधिः ; यथा तत्र "घ्रीहीनयहन्ति" इति । एतद्विध्यभावे दार्शपर्यमासिनेषु घ्रीही-  
त्पत्तिवाक्यावगतपुरोडाशोपयोगितशुलनिष्पत्यनुकूलवैतुष्यकार्या-  
भयहननवत् कदाचिद्विद्वद्वलनमपि प्राप्नुयात् इति तस्मिन्  
पक्षेऽवहननस्य प्राप्तेरभावात् कार्यान्वयोपपत्तेरवहननस्य पाक्षिको  
प्राप्तिः स्यात् । सति त्वस्मिन् विधौ भयहननेनैव वैतुष्यं कार्यमिति  
नियमे सति विद्वदनं सर्वात्मना निवर्तत इति नियमविधिरप्यम् ।

A restrictive injunction is that which restricts something that is known only as a possible alternative; for example, in the same context as above, the sentence, "One should thresh the rice grains." In the absence of this injunction, with regard to the rice grains used in the new- and full-moon sacrifices, for the act of husking that is conducive to the emergence of rice meant for the cake—about which we know from the originative sentence<sup>1</sup> relating thereto—sometimes splitting with finger-nails may, like threshing, be also thought of. In that case, threshing not being resorted to, and it still being possible to produce the effect otherwise, the threshing becomes an optional means. But with this injunction, it being fixed that the husking shall be done by threshing only, splitting (with nails) is absolutely eliminated. Hence this is a restrictive injunction.

<sup>1</sup> sentence, "Because (the cake) relating to the  
[ (p. 12) ]

Thus he the Raja, bright with sheen  
 Of pearls and silks of richest hue,  
 And all a peacock's pride of mien :  
 I gazed upon the wide-spread view,  
 And wished that fairer stroke of steel  
 Had robbed the nest of Madlia Bheel.

<sup>1</sup> This is little more than a translation in verse of the story of Madlia told me by Raja Mangal Singh, C.I.E., of Dhical, while we were standing together on the top of Madlia's hill. Alas that my good friend, a most picturesque specimen of a Rajput nobleman of the old type, who was constantly dwelling on the decadence of his dignity and possessions as compared with by-gone days, died four years afterwards in 1892.

<sup>2</sup> The *chaurdis*, or eighty-four (villages), was the old designation of the Raja's domain. Tod writes: "The country was partitioned into districts, each containing from fifty to a hundred towns and villages, though sometimes exceeding that proportion. The great number of *chaurdis* leads to the conclusion that portions to the amount of eighty four had been the general subdivision. Many of these yet remain . . . tantamount to the old hundreds of our Saxon ancestry."—Tod, vol. I. p. 141.

न च धैतुष्यस्य नखविदलनेनापि सम्भवात् भवदहननियमो व्यर्थः, प्रयोजनाभावादिति याच्यम् । अवघातेनैव धैतुष्यकरणे किञ्चिद्दृष्टं जन्यत इति नियमादृष्टाङ्गीकारात्, नियमेन दृष्टकार्यालामेऽप्यदृष्टस्योत्पत्तेः । तथापूर्वं यागोत्पत्त्यपूर्वद्वारा फलापूर्वं उपयुज्यते । तेन नियमापूर्वाभावे फलापूर्वमेव नोत्पद्यते इति कल्याणप्रियमापूर्वस्य न वीर्यम् । एवं वीहिस्तोमादिद्रव्यनियमविधिषु षोडशम् ।

It cannot be urged that as the husking can be done by splitting with nails also, the restriction about threshing is futile, since there is no need for it; for a unique result due to the restriction is admitted, viz., that some unique result is produced only if the husking is done by threshing, and although no visible effect is obtained by the restriction, an invisible one is produced. And that unique result is utilised to produce, through the initial unique result of the sacrifice, its final unique result. So, it being presumed that in the absence of the unique result due to the restriction the final unique result itself would not be produced, the unique result due to the restriction is not futile. The same principle should be understood to apply to restrictions regarding materials such as rice and the *soma* creeper.

द्वयोः समुचित्य प्राप्ताधितरनिवृत्तिकलको विधिः परिसंख्या-  
विधिः । यथा घयनप्रकरणे “इमाममृणन् एतानामृतस्येत्यवा-  
भिधानीमादत्ते” इत्यभ्यरशनाप्रहणादुत्थेन मन्त्रविधिः । एत-  
द्विष्यभावे हि एतानाममृणयकाशको मन्त्रो एतानाऽऽदानप्रकाशन-  
सामर्थ्यरूपात् लिङ्गात् आचर्यानाऽऽदाने इय गर्दभरशनाऽऽदानेऽपि  
नियमेन प्राप्नुयान् । इत्यस्मिन् विधौ मन्त्रेण मन्त्ररशना-  
मेवाद्वीत, न तु गर्दभरशनाम्, सा तु तूष्णीमेव प्राप्नोति गर्दभ-

AT OODEYPORE

ON THE PICHOLA LAKE

*A local guide is supposed to be addressing an Englishman  
who is in a boat fishing.*

RAMA and Krishna both from Manu came

(You call him Noah but in our Purans

His name is *Vaivardta*, the Sun-born)

Thousands of years before your prophet Christ.

The Solar Race from Rama, ancestor

To Méwar, Marwar, Jeypore, Bikanir ;

The Lunar, Krishna-born, holds Jesalmere,

Bhatti, Jaréja, and some other tribes.

एशनायां मन्त्रनिवृत्तिर्मघतीति द्वयोः समुच्चित्य प्रातावितर-  
निवृत्तिरुल्लङ्घ्येत्यदयं परिसंख्याविधिः। एवं "पञ्च पञ्चखा  
मक्ष्याः" इत्यादावपि योज्यम्।

When something may be taken to refer to both or two alternatives simultaneously, the injunction that precludes one of them is called an exclusive injunction; for example, under the topic of brick-laying, the sentence, "One should catch hold of the rein of the horse saying, 'They seized this rein of (the horse, which is the means to) the sacrifice'" (*Tai. S. V. 1. ii. 1*), is an injunction regarding the sacred text as a subsidiary to seizing the rein of the horse. For in the absence of this injunction, the sacred text expressing the seizing of the rein would, on account of the indication, viz., the power to express the seizing of the rein, apply invariably to seizing the rein of the donkey as well as that of the horse. With this injunction, however, one should seize the rein of the horse, uttering this sacred text, and not that of the donkey, which is to be seized just silently. Thus the sacred text is dissociated from the seizing of the rein of the donkey. And since the injunction leads to the exclusion of one of the two alternatives, to both of which something may be taken to refer simultaneously, it is an exclusive injunction. The same principle should be understood to apply also to sentences like, "Only five<sup>1</sup> animals with five nails (on each paw) may be eaten" (*Rām. IV. xvii. 39*).

[<sup>1</sup> For constructing a pit for the fire. To carry earth for making bricks for this, both a horse and a donkey are prescribed.]

<sup>2</sup> Viz., two varieties of porcupines, the iguana, the rabbit and the tortoise. Other five-nailed animals are to be shunned.]

That is the answer to your question why  
Upon the ceiling of the Mayo College  
Where our young Thákurs go to pick up knowledge  
The Sun and Moon blaze out in heraldry.  
A golden sun upon a crimson field  
Is Méwar's banner; and a frequent sign  
The Peacock everywhere, our bird divine.  
Our tribes and customs all have been revealed  
By Tod Sahib—was there ever such a man?  
You know we are Sesodia,<sup>1</sup> that the scribes  
Make us the first of six-and-thirty tribes,  
And that we are the only Rajput clan  
Who never gave a princess to the line  
Of Tímoor; against which we held our own—  
Save at Chitor, our capital of old,  
Of which a separate story shall be told—  
Since Bappa Rawal founded there his throne

पूर्वं दर्शपूर्णमासाहुत्वं प्रयाजादीनामुक्तम् । तत्राहुत्वं बोधक-  
प्रमाणानि धृति-लिङ्ग-वाक्य-प्रकरण-स्थान-समासमात्रेण पद-  
तत्र "दध्ना शुद्धयात्" इत्यत्राग्निहोत्रवाक्यमस्ति होमं  
शुद्धयादित्यनेनोद्दिश्य सत्करणत्वेन तृतीयाश्रुत्या दधि विधीयत  
इति ध्रुत्या दध्नोऽहुत्वं ।

In the preceding portion, the Prayāja and other sacrifices have been stated to be subsidiaries to the new- and full-moon sacrifices. Now the proofs indicative of the subsidiary relation are six, viz., direct assertion (*śruti*), indication (*liṅga*), syntactical connection (*vākya*), context (*prakaraṇa*), position (*sthāna*) and designation (*samākhyā*).

Of these, in the sentence, "One should sacrifice with curd" (*Tai. Br. II. 1. v. 6?*), after *homa*, which is known from the sentence inculcating the Agnihotra, is referred to by the verb 'should sacrifice,' curd is enjoined as a means to that by direct assertion, viz., the instrumental case-ending. So the curd is proved to be a subsidiary on account of the direct assertion.

लिङ्गं नाम सामर्थ्यम् । तस्य द्विविधम्—भर्षगतं शब्द-  
गतञ्चेति । भाषं यथा "स्रवेण्यवधति" इत्यवदानसामान्यशेष-  
स्वाधगमेऽपि स्रवस्य सामर्थ्यरूपात् लिङ्गात् भाज्यसाम्राज्यादि-  
द्रवद्रव्यावदानविशेषाहुत्वं । स्रवेण पुरोडाशाधयदानस्य कर्तु-  
मशक्यत्वात् । शब्दगतं तु लिङ्गमर्थप्रकाशनसामर्थ्यम् । यथा "भग्नये  
शुष्टं निर्वपामि" इति मन्त्रस्य निर्वापप्रकाशनसामर्थ्यरूपात् लिङ्गात्  
निर्वापाहुत्वं । यस्य मन्त्रस्य यत्रप्रकाशनसामर्थ्यं तस्य तदहुत्वं ।

Indication is capability. It is twofold, viz., that which is pertaining to sense, and that which is verbal. An example of the first is this: In the sentence,

## AT OODEYPORE

And the old dynasty surnamed Gehlote,  
Tod makes our Bappa A.D. 728,<sup>2</sup>  
And Oodeypore<sup>3</sup> from Oodey Singh to date,  
More than eight centuries later—Akbar's time.  
Our history is full of deeds sublime,  
Our land of hills and forests—yes, and lakes  
Most beautiful to see : the traveller makes  
Pictures of this on which we are afloat  
(Tis named Pichola), and the Lord Sahib said  
(Lord Lansdowne fished, Sir, from this very boat)  
He never saw a more enchanting scene :  
The Duke<sup>4</sup> too said so—son, Sir, of the Queen.

That's the Maharana's palace. Yes, his rank  
Is very high ; the biggest state may thank  
Its fortune when it weds with Oodeypore.  
Our barons too are men of high degree—



"One should divide with the ladle," although the ladle may be taken to be an accessory to dividing in general, yet, from the indication, that is, the capability of the ladle, we understand that it is a subsidiary to a special kind of dividing, viz., that of liquid substances only like ghee, curd or milk; for it is impossible to divide a cake etc. with a ladle. Verbal indication, however, is the power of denoting something. For instance, the sacred text, "I set apart (the rice grains) in an agreeable form for the Fire" (*Tai. S. I. 1. iv. 2*), is a subsidiary to the act of offering,<sup>1</sup> owing to the indication, viz., its power of denoting offering. A sacred text that expresses a particular meaning is a subsidiary to that.

[<sup>1</sup> And not to the principal sacrifice, to which the offering is a subsidiary.]

पदान्तरस्समभिव्याहारो वाक्यम् । यथा "इये त्वेति द्विनचि"  
इत्यत्र छेदनाङ्गत्वेन "इये त्वा" इति मन्त्रो वाक्येन विधीयते ।  
यद्वा "अग्नये शुष्टम्" इत्यत्रैव 'अग्नये,' 'शुष्टम्' इत्यादिपदानां  
'निर्वापामी'त्यनेनैकवाक्यतापञ्चत्याग्निर्वापाङ्गत्वम् ।

Syntactical connection is the joint utterance with some other word. For example, in the sentence, "He should cut (the *palāśa* branch"), saying, 'For food (I cut thee),'" the sacred text 'For food' is enjoined as a subsidiary to the act of cutting by syntactical connection. Or, in the very sentence (quoted above), "I set apart (the rice grains) in an agreeable form for the Fire" (*Tai. S. I. 1. iv. 2*), the words 'in an agreeable form' and 'to the Fire' are a subsidiary to the act of separating, since they form a unitary passage with the words 'I offer.'

[<sup>1</sup> For removing the calf from the cow before milking her. The milk is referred to as 'food.']

*Thákurs*<sup>s</sup> we call them—tho' sometimes you see  
Thákurs in other parts who are no more  
Than petty squires: they have a theory,  
Maintained for many a century, that while  
The Chief and they are one large family,  
He service to receive is lord and king,  
First of the brotherhood in everything,  
But cannot set aside by force or guile  
Rights in the land which their forefathers held.  
The Durbars (that's the chiefs) have frequently  
Troubles with Thákurs, which, at one time quelled  
By arms, the British Government  
Now settles: often they are caused or swelled  
By Brahmans whispering softly in the ear  
Of both when angry, fostering discontent  
For private purposes. Their influence here  
Is strong; they are a race we all revere.

प्रकरणं नाम परस्परकांक्षा । यथा “दर्शपूर्णमासाभ्यां स्वर्ग-  
कामो यजेत” इत्यत्र दर्शपूर्णमासाभ्यां स्वर्गापूर्वं कुर्यादित्युक्ते  
भवत्याकांक्षा—कथमाभ्यां स्वर्गापूर्वं कर्तव्यमिति । तथा फलव-  
दानेयादिसन्निधौ “समिधो यजति,” “तनूनपातं यजति,”  
“आज्यभागौ यजति” इत्यादिभिः प्रयाजादयः फलरहिताः ध्रुताः,  
तेषां स्ववाक्येषु फलाश्रवणात् भवति प्रयोजनाकांक्षा—किमेतेषां  
प्रयोजनमिति । ततश्च प्रयाजादीनां प्रयोजनाकांक्षायां दर्शपूर्ण-  
मासयोश्च कथम्भावाकांक्षायां परस्परकांक्षालक्षणेन प्रकरणेन  
प्रयाजादीनां सर्वेषां दर्शपूर्णमासाङ्गत्वं निधीयते ।

Context is mutual expectancy. For example, in  
the sentence, “One who desires heaven should per-  
form the new- and full-moon sacrifices,” when it is  
stated that one should bring about the unique result  
leading to heaven by means of the new- and full-moon  
sacrifices, there is the expectancy: how is that unique  
result to be brought about by these two (sacrifices)?  
Similarly, in proximity to sacrifices relating to the  
Fire and so on, which produce definite results, are  
mentioned the Prayāja and other sacrifices without  
any results, in sentences like: “One should perform  
the Samidh sacrifice” (*Tai. S. II. vi. i. 1*), “One  
should perform the Tanunapāt sacrifice” (*Ibid.*) and  
“One should sacrifice with the two oblations of ghee  
(to the Fire and the Moon)” (*Ibid.*). Since no results  
are mentioned for them in their respective sentences,  
there is the expectancy: what is the utility of these?  
Hence, there being an expectancy with regard to the  
utility of the Prayāja and the other sacrifices, and (a  
similar) expectancy with regard to the *modus operandi*  
of the new- and full-moon sacrifices, it is decided by  
reason of the context, which is mutual expectancy,

For did not Manu say a Brahman's life  
 Was worth four soldiers', eight of trading men,  
 And sixteen Sudras'?<sup>1</sup> That is why since then  
 Meddling with Chief or Thákur or Dewan  
 They always manage to put by a bit,  
 And are so clever in creating strife  
 For other people, keeping out of it  
 Themselves, like lawyers feeding on  
 The quarrels of their clients.

If you wish  
 To see the city, the Victoria Hall  
 And Lansdowne Hospital, I'll show you all  
 The local sights—Bravo! you've hooked a fish.

<sup>1</sup> The clan takes its name from the town *Sesodia* in *Néwar*.

<sup>2</sup> See Note, p. 206.

<sup>3</sup> "Classically *Udya-poorā*, the City of the East, from *Udya*, the point of sunrise."

<sup>4</sup> His Royal Highness the Duke of Connaught visited Oodeypore in 1889, and the Marquess of Lansdowne as Viceroy in 1890.

that the Prayāja and all the other sacrifices are subsidiaries to the new- and full-moon sacrifices.

[<sup>1</sup> Named, like the previous one, after its deity.]

स्थानं नाम सन्निधिः । यथा साध्नाम्यपात्रसन्निधौ "गृन्धध्यम्" इति मन्त्रस्य पाठान् सन्निधानाद् साध्नाम्यपात्रयोक्त्याङ्गत्वं । समाग्न्या संज्ञा । यथा भव्यर्ष्यकाण्डप्रतिपादिते कर्मव्रते भाव्यर्ष्यममाग्न्यायशात् भव्यर्ष्योः कर्तव्येनाङ्गत्वं । तथा "पेन्द्राग्नेस्तादृशकपालं निरूपेत् प्रज्ञाक्ताम्" इत्यादिषु काम्येष्टिसमाह्वयेषु पेन्द्राग्नादिपात्रेषु काम्येष्टियाग्यानुवाक्याकाण्डसमाह्वयशान् "उमा पामिन्द्रार्घ्या" इत्यादिनां याग्यानुवाक्यात्वेन विनिर्योगः । विनिर्योगो नाम भङ्गत्वेनान्वयः ।

Position is proximity. For example, inasmuch as in proximity to the (mention of the) vessels of curd and milk, there occurs the sacred text, 'Be purified' (*Tai. S. I. 1. 3* etc.), this text is taken on account of the proximity to be a subsidiary to the act of sprinkling the vessels of curd and milk.

Designation is name. For instance, with regard to the body of rites described in the section relating to the priest called *adhvaryu*,<sup>1</sup> we understand from their designation 'relating to the *adhvaryu*,' that the *adhvaryu* is a subsidiary to them as their agent. Similarly in sacrifices such as that relating to Indra and Fire, (enjoined) in sentences like, "One who desires progeny should offer (a cake) relating to Indra and Fire, baked on eleven thin tiles" (*Tai. S. II. 11. 1. 1. Man. S. II. 1. 11*), which sacrifices have the designation of Kāṇḍya, the sacred texts like, "O Indra and Fire (I invoke) you both" etc. (*R.-V. VI. 1. 13; Vāg. S. III. 13; Tai. S. I. 1. xiv. 1; etc.*), are to be applied as *yajña* and *anuvākya* texts, because of

<sup>3</sup> The first syllable of this word should be pronounced as in the German *thaler*.

<sup>4</sup> As observed by Tod, the following is the climax of Manu's texts protecting the Brahman :—

"What prince could gain wealth by oppressing these (Brahmans), who, if angry, could frame other worlds, and regents of worlds, and could give birth to new gods and mortals?" See Note, p. 207

(their occurring in a section bearing) the designation, 'section of *yājyā* and *anuvākya* hymns of the Kām-yeṣṭi sacrifice.' Application means 'being connected as a subsidiary.'

[<sup>1</sup> Who actually offers the oblations and does the cognate functions, including preparation of the articles of offering.]

धृत्यादीनामेकत्र समावेदो पूर्वपूर्वस्य प्रावक्ष्यम्, उत्तरोत्तरस्य शेषं व्यम् ।

यथा "कदाचन स्तरोरसौत्यैन्द्रा गार्हपत्यमुपतिष्ठते" इत्यग्नि-  
होत्रप्रकरणे ध्रूयते । तत्र मन्त्रस्य इन्द्रप्रकाशनसामर्थ्यरूपात् लिङ्गात्  
इन्द्रोपस्थानाङ्गत्वे प्राप्ते, चेन्द्रेऽति तृतीयाधृत्या गार्हपत्यमिति  
द्वितीयाधृत्या च गार्हपत्योपस्थानाङ्गत्वेन विधानात् लैङ्गिक  
इन्द्रोपस्थाने विनियोगो वाच्यते । धृतिर्हि स्वतो विनियोजिका ।  
लिङ्गं त्विन्द्रप्रकाशनसामर्थ्यमालोच्य 'चेन्द्रेऽमुपतिष्ठते,' इति  
धृतिकल्पनाद्वारा विनियोजकमिति वाच्यम् । तस्यात्र न सम्भवति ।  
यत्र धृतिविनियोगो नास्ति "मग्नये जुष्टं निर्वापामि" इत्यादौ,  
तत्र मन्त्रस्य निर्वापप्रकाशनसामर्थ्यमालोच्य 'मनेन मन्त्रेण निर्वापं  
कुर्यात्' इति धृतिकल्पनाद्वारा लिङ्गं विनियोजकं भवत्येष, धृति-  
कल्पनाप्रतिशब्दकामावात् ।

When direct assertion and the rest<sup>1</sup> refer to the same thing simultaneously,<sup>2</sup> each preceding item is stronger and each succeeding item weaker.<sup>3</sup>

For example, we find under the topic of the Agnihotra the sentence, "They should worship the Gārhapatya<sup>4</sup> fire with the sacred text relating to Indra: 'Thou dost never injure us' (etc.)." Here, from the indication of the sacred text, which is its power of denoting the deity Indra, the sentence is apparently a subsidiary to the worship of Indra. But because of the direct assertions, viz., the instrumental

## AT CHITOR

### I

*A local bard is supposed to be speaking to an English  
traveller.*

YOU have heard the story before—  
Padmani<sup>1</sup> the peerless, the fair,  
Who came from the cinnamon shore  
Of Ceylon, the Lunkah of yore,  
And how in Méwar we swear  
“By the sin of the sack of Chitor”?  
Three sacks and a half we count.  
Of the half I will tell you first :



case-ending in the phrase 'with the sacred text relating to Indra' and the accusative case-ending in the phrase, 'the Gārhapatya fire,' the sentence is enjoined as a subsidiary to the worship of the Gārhapatya fire, and hence its application to the worship of Indra, on account of the indication, is set aside. For direct assertion is directive by itself, whereas indication must be held to be so by assuming a direct assertion, viz., "They worship Indra with the sacred text relating to him," in consideration of the fact that the indication has the power of denoting the deity Indra; but that is not possible here. Where there is no direction due to direct assertion, as in a sentence like, "I set apart (the rice grains) in an agreeable form for the Fire" (*Tai. S. I. 1. iv. 2*), there, considering the power of the sacred text to denote offering, a direct assertion is assumed, viz., "One should make an offering with this sacred text," and thus indication is certainly directive, for there is nothing to obstruct the assumption of a direct assertion.

[<sup>1</sup> The remaining five items enumerated on p. 23.]

<sup>2</sup> And in competition with one another.

<sup>3</sup> Compare *Pū. Mī Sū. III. iii 14*, which says that when these six items relate to the same thing, each succeeding item is weaker, because it conveys its meaning less directly, that is, by invoking the aid of the preceding ones.

<sup>4</sup> Lit., relating to the master of the house. This is the fire in which the daily Agnihotra was performed by men of the upper three castes.]

तथा "स्योनन्ते सदनं कृणोमि...तस्मिन् सीद्" इत्यत्र तस्मिन्निति तच्छब्दस्य पूर्वशाक्यार्थसापेक्षतया एकवाक्यत्वमानायाक्यप्रमाणेन द्वयोरैकमन्वत्यर्थं भाति, लिङ्गेन तु मिश्रमन्वत्यर्थं भाति। अथस्य सदनप्रकाशनसामर्थ्यात्, "तस्मिन् सीद्" इत्यस्य सादन-

A tale of a traitor accurst  
And of beauty ill-fated, the fount  
Of a chivalry such as the Turk  
Never showed in the days that have been,  
And of slaughter—alas for that scene!—  
God's curse upon Allah-ud-din,  
His race and their handiwork!

Her beauty all the world inspired,  
Till he, the King, by passion fired,  
Resolved to lead an army here  
And take by craft, or sword and spear,  
A robber's might, that peerless girl,  
Brave Bheemsi's \* queen and Méwar's pearl.  
The blood of Bappa Rawal spurned  
To yield the prize for which he burned,  
But, life to save, allowed his eyes

प्रकाशकत्वात् । तत्र वाक्यापेक्षया लिङ्गस्य प्राथम्यात् वाक्यं बाधित्वा लिङ्गेन "स्योनं ते" इत्यस्य सद्नाङ्गत्वम्, "तस्मिन् सीद" इत्यस्य सादनाङ्गत्वमिति निर्णयः ।

Similarly, in the passage, "(O cake), I am making a comfortable abode for thee. . . ; live in it" (*Tan. Br. III. vii. v. 2-3*, adapted), since the word 'it,' in the phrase 'in it,' depends on the sense of the preceding sentence, the two sentences seem to be a unitary passage, and hence from the test of syntactical connection the two appear to be a single sacred text, whereas from the test of indication they appear to be two different texts; for the former has the power of denoting an abode, while the words, 'Live in it,' denote accommodating. Here the decision is that since indication is stronger than syntactical connection, it supplants the latter, so that the sentence, "I am making a comfortable abode" etc., is a subsidiary to making the abode, and the sentence, "Live in it," is a subsidiary to accommodating.<sup>2</sup>

[<sup>1</sup> Putting the baked cake in a particular vessel before use as oblation is referred to as accommodating it, and smearing the inside of the vessel with ghee before that, as making an abode.

<sup>2</sup> That is to say, only the first sentence is to be uttered while making the abode for the cake, and the second sentence while accommodating it there.]

"स्योनं ते" इत्यस्य "तस्मिन् सीद" इत्यनेनैकवाक्यत्वबलात् यथाकथञ्चित् सादनसामर्थ्यरूपं लिङ्गं कल्पयित्वा 'अनेन विशिष्ट-मन्त्रेण सादनं कुर्यात्' इति द्युतिः कल्पनीया । सदनप्रकाशनरूप-प्रत्यक्षलिङ्गेन कल्पितया 'स्योनं ते इत्यनेन सादनं कुर्यात्' इति द्युत्या "स्योनं ते" इत्यस्य शीघ्रं सद्ने विनियोगे सति तेनैव मन्त्रस्य नैराकाङ्क्षात् वाक्यप्रमाणात् लिङ्गं कल्पयित्वा

To look just once upon that prize.  
Frankly on Rajput faith reposing,  
He came within our fortress, saw  
The mirror's face her face disclosing,  
And straight returned. So by our law  
Of trust for trust and host and guest,  
Who on each other's honour rest,  
Bheemsi descended to the plain  
To see the King take bridle rein.  
There foemen set in ambuscade  
The lofty Rajput's trust betrayed  
And bore him hence with speed. The Khan,  
Perfidious like a base Pathan,  
Sent challenge that to set him free  
Padmani must his ransom be.  
So, after counsel, guile with guile  
To meet, the Rajputs answer sent

श्रुतिकल्पना प्रतिषध्यते, विलम्बितत्वादिति लिङ्गेन वाक्यस्य वाचः ।

एवं वाक्येन प्रकरणस्य, प्रकरणात् क्रमस्य, क्रमात्समाख्याया वाचो वेदितव्यः । तथा श्रुत्या वाक्यादेरपि वाचः । तदेव मङ्गताबोधकप्रमाणानि श्रुत्यादीनि निरूपितानि ।

The reason why syntactical connection is supplanted by indication is this: If the sentence, "I am making a comfortable abode," etc. be taken to form a unitary passage with the sentence, "Live in it," then on the strength of that an indication, viz., its power to denote accommodating, would somehow have to be assumed, and through that a direct assertion, viz., "One should do the accommodating by means of this conjoint sacred text." Now, when the direct assertion, "One should make the abode by uttering the sacred text, 'I am making a comfortable abode,' etc., assumed by the manifest indication that conveys the making of an abode, quickly appropriates the sentence, "I am making a comfortable abode," etc. to making the abode, that sacred text leaves no expectancy just because of that appropriation, and hence the assumption of an indication based on syntactical connection, and, through that, of a direct assertion, is obstructed, because it is delayed.\*

Similarly one must understand that context is supplanted by syntactical connection, position by context, and designation by position. Likewise syntactical connection and the rest are supplanted by direct assertion. Thus the (six) tests signifying subsidiariness, viz., direct assertion and so forth, have been ascertained.

[\* That is, by uttering the two sentences together

The pearl thus caught by treacherous wife  
Would pass unto the monarch's tent  
Attended like a queen, and pay  
The ransom for her lord. That day  
Seven hundred covered litters bore  
Her train of handmaids from Chitor,  
Each carried by six men. Alas !  
Fate adverse saved the Emperor.  
The warriors in those litters fought  
Like demons, and mowed down like grass  
The legions round him ere they sought  
The mansions of the Sun. They freed  
The Rajput chieftain, and a steed  
Whose feet were as the lightning flashing  
Carried him safely home, as crashing  
Upon that outer gate there came  
In hot pursuit a wall of flame,

\* Arising from verbal comprehension as soon as the sentence is heard. -

\* In the former case, only one thing has to be assumed from the observed indication, viz., direct assertion, but in the latter case, two things have to be assumed one after the other from the apparent syntactical connection, viz., first indication, and then direct assertion. Hence the latter, being a slower process, is superseded.]

### WHAT IS A SUBSIDIARY?

तथाङ्गत्वं शेषत्वम्, पारार्थ्यमिति यावत् । परोक्षेन प्रवृत्त-  
कृतित्वात्यर्थं पारार्थ्यम् । प्रयाजादीनां दर्शपूर्णमासोद्देशेन प्रवृत्त-  
पुण्यकृतित्वात्यत्वात् लक्षणसङ्गतिः । दर्शादेः प्रयाजापुद्गलेन  
प्रवृत्तकृतित्वविषयत्वाभावात्प्रातिव्याप्तिः । केवलप्रयाजादीनुद्दिश्य  
कस्यचिदपि पुण्यस्याप्रवृत्तेः ।

तान्यङ्गानि द्विविधानि—सप्रियत्वोपकारकाणि, भारदुपकार-  
काणि चेति ।

That subsidiariness means, being an accessory, that is to say, subservience to something else--which means, being the object' of effort on the part of a person who is engaged in realising something else. Since the Prayāja and other sacrifices are objects of the effort of a person engaged in the performance of the new- and full-moon sacrifices, the definition is applicable; while the new-moon sacrifice etc. not being objects of the effort of a person engaged in the performance of the Prayāja etc., the definition does not wrongly apply there, since nobody undertakes to perform the Prayāja etc. for their own sake.

Those subsidiaries are twofold, viz., those that are componently (*sannipātya*) helpful (*upakāṛaka*) and those that are directly (*ārāt*) so.

A sea of steel, and hosts of hell,  
 On which our heroes clashed and fell.  
 Tho' ancient bards have said that then  
 We lost perchance eight thousand men,  
 We kept brave Bheemsi and his queen  
 And beat back the false Allah-ud-din.  
 'Twas some time after, months and more,  
 Before the tyrant sacked Chitor ;  
 But tho' that day we drove him back,  
 We count the slaughter half a sack.<sup>3</sup>

<sup>1</sup> Padmini is Sanskrit, but commonly called Padmani in Mewar

<sup>2</sup> According to Tol, Theem Singh, an uncle of the Rana, was the husband of Padmani. Another account assigns her to Ratun Singh, the Rana's brother

<sup>3</sup> Though the city was not stormed, the best and bravest were cut off (note), A.D. 1503.



[<sup>1</sup> That is, something which a person does to bring about a certain end.]

यान्यङ्गानि साक्षात्परम्परया धा प्रधानयागशरीरं निष्पाद्य तद्वद्वारा तदुत्पत्त्यपूर्वोपयोगीनि तानि सन्निपत्योपकारकाणि ; यथा ब्रीह्यादिद्रव्याणि तत्संयुक्तावहननप्रोक्षणादीनि, अग्न्यादि-  
देवतातत्संयुक्तयाज्यानुवाक्यानुचचनादीनि च । अत्र प्रोक्ष-  
णादेर्ब्रीहिगतातिशयद्वारा, अवहननादेस्तुपविमोक्षादिरूपदृष्टद्वारा,  
ब्रीह्यादीनां पिष्टद्वारा पुरोडाशनिष्पादकत्वम्, तद्वद्वारा यागशरीर-  
तदुत्पत्त्यपूर्वहेतुत्वञ्च । याज्यानुवाक्यादेर्देवतासंस्कारद्वारा, देव-  
तायाश्च साक्षाद्यागशरीरनिर्वर्तकत्वम्, तद्वद्वारा तदुत्पत्त्यपूर्वोप-  
योगित्वञ्च । यागस्य देवतोद्देशेन द्रव्यत्यागरूपत्वात्, द्रव्यदेवते  
हि यागस्वरूपमिति सिद्धान्ताश्च । एतान्येव सामवादिका-  
नीत्युच्यन्ते ।

Subsidiaries componently helpful are those that directly or indirectly constitute the body of the principal sacrifice and thereby contribute to the initial unique result springing from that sacrifice; for instance, materials such as rice, and threshing, sprinkling, etc. relating to them; deities like the Fire, and acts like recitation from memory of sacrificial (*yājyā*) and preliminary (*anuvākyā*) hymns relating to them. Here rice etc., being converted into dough, produce cakes, and through them generate the body of the sacrifice and the initial unique result arising from it; sprinkling etc. do the same thing by imparting a transcendental quality<sup>1</sup> to the rice, and threshing etc. by visible results, such as removal of the husk. The sacrificial and preliminary hymns etc. generate the body of the sacrifice by imparting some purification to the deities and thereby contribute to the initial unique result accruing from the sacrifice, while the deities do

## II

### THE SUTTEE OF GORAH'S WIFE

GORAH and Bádal, the Chauhans, and kin  
To fair Padmani, that fierce onslaught led.  
Bádal, a boy, was wounded ; Gorah dead,  
Covered with wounds and honour, was brought in  
And laid upon the pyre, while drums made din.

His wife, the spirit of the Rajput glowing  
Within her breast that swelled with love and pride,  
Questioned the boy of how her lord had died ;  
What glories crowned his coming and his going ?

so directly. For a sacrifice is but the dedication of materials to some deity, and it is an accepted principle that materials and deities alone constitute a sacrifice. It is these<sup>1</sup> that are (also) called inherent constituents.

[<sup>1</sup> The unique result.

<sup>2</sup> Subsidiaries componently helpful ]

आत्मसमवेतापूर्वजनफान्यारादुपकारकाणि ; यथा प्रयाजाज्य-  
भागान्याजादीनि । यत्तानि द्रव्यगतं देवतागतं वा संस्कारं न  
जनयन्ति, किन्त्वात्मगतमदृष्टं जनयन्ति इत्यारादुपकारकाणि ।

तत्र सामान्यतः कर्म द्विविधम्—अर्थकर्म गुणकर्म चेति ।  
तत्रात्मगतापूर्वजनकं कर्म अर्थकर्म; यथा अग्निहोत्रदर्शपूर्णमास-  
प्रयाजादिकम् ।

Subsidiaries directly helpful are those that generate unique results inhering in the soul<sup>1</sup>, for instance, sacrifices like the Prayāja, Ājyabhāga and Anūyāja. These do not cause any purification either in the materials or in the deities, but produce unique results in the soul. Hence they are called directly helpful.

Now, rites are generally twofold, viz., principal (*artha-karman*) and subsidiary (*guna-karman*).<sup>2</sup>

Of these, principal rites are those that produce unique results in the soul; for example, the Agni-hotra, the new- and full-moon sacrifices, the Prayāja, etc.

[<sup>1</sup> That is, which generate righteousness or unrighteousness in the mind of the sacrificer. This definition differs entirely from that given in the *Artha-Saṁgraha* and the *Mīmāṃsā-Nyāya-Prakāśa* (*Āpadevī*), where these are defined as rites that contribute to the final unique result of the principal sacrifice.

<sup>2</sup> These correspond respectively to the directly and componently helpful rites, described above.]

"Mother," the lad replied—"as reapers reap  
The wheat so he the harvest of the battle,  
And I who followed 'mid the noise and rattle  
Gleaned in the wake of his terrific sweep,  
Before he laid him down to rest and sleep  
He spread a carpet of the slain upon  
The gory bed of honour, made a prince  
His pillow, rested joyfully, and since  
Unto the mansions of the Sun has gone."  
"I know," she cried—"what more? go on! go on!"  
Tell me again about my love, I pray."  
He said, "What further, mother, can I tell?  
He left no foe to dread or praise."  
"Farewell,"  
She smiled, "my lord will chide me for delay"—  
Sprang on the pyre, and with him passed away.



### III

#### THE FIRST AND SECOND SACK

'TWAS nigh six hundred years ago  
The Fortress fell, and all our power  
Was weakened by the vengeful blow  
That shattered Méwar's bloom and flower.

But when the Tartar seized his prey  
The fruits of conquest had no taste;  
No life was there to vex or slay,  
He entered on a barren waste.

It may be objected: Eating the remnant of the cake may well come under disposal, inasmuch as it consists in the removal of a material, viz., the cake, that has been used in the principal sacrifice and acts as an impediment. But how can *homa* (offering in the fire) be classed as disposal, since it does not purify something that has been used in a sacrifice? For *homa* taking place at the same time as the sacrifice, the quadruple oblation etc. that are to be purified by the *homa* cannot be described as having been used.

To this the reply is: Disposal is purification of just what has been used, not of what has been used in the principal sacrifice. Were it so, then, after the killing of the animal, the removal of blood and excreta, which has to be done at the time when the omentum, heart, etc. are taken out, would not be counted as disposal, for it is not the removal of something used in a sacrifice. Similarly, the throwing of the black antelope's horn also would not be regarded as disposal, because, although the horn has been used in scratching, which is a subsidiary to the sacrifice, it has not been used in the sacrifice itself. Therefore, simply the use somewhere is meant, and this sort of use occurs even in the case cited, for the excreta and blood relating to the animal that has been used by taking out its omentum, heart, etc., are impediments that require disposal. Likewise, some sort of use takes place even in the case of the *homa*.

तथाहि प्रतिपत्तिरिध्या—प्रधानोत्तरकाला, प्रधानसमकाला, प्रधानपूर्वकाला चेति । तत्राद्या षडामश्रणादिका । द्वितीया होमादिका । तथाहि—दर्शपूर्णमासप्रकरणे श्रूयते, “सरुदुप-  
स्तृणाति,” “द्विहविदोऽप्ययति,” “सरुदभिधायति,” “चतुर-

The Rana with eleven sons

And all our males had fallen in fight

A caverned mine the ashes held

Of those who ere the Johur<sup>1</sup> rite

Were wives and daughters, all embraced

The fire, and since no light or air

Has pierced the gloom which shrouds their dust

Padman's dust is treasured there

Bloom's palace and her rooms &c. &c.

The lake within it still were left.

What else? The conqueror made a wreck

And eddy has led it back?



## TWO MAIN DIVISIONS OF SUBSIDIARY RITES

गुण्यकर्म संस्कारजनकम् । तय त्रिविधम्—उपयुक्तसंस्कार-  
कम्, उपयोक्ष्यमाणसंस्कारकमेति ।

तत्र उपयुक्तसंस्कारकं प्रतिपत्तिकर्म । उपयुक्तस्य भागी-  
कारस्य द्रव्यस्य विहितदेने प्रतेपः प्रतिपत्तिरिति लक्षणा ।  
यथा इडामक्षण-चतुर्विंशत्यायासन-चतुर्वत्तशोमादिभ्यम् ।

Subsidiary rites are those that cause purification. They, too, are twofold, viz., those that purify what has been used, and those that purify what is to be used.

Of these, the former are called rites of disposal (*pratipatti-karman*), for disposal is defined to be the removal to an appointed place of a material that has been used and acts as an impediment; for example, eating the remnant of the cake, throwing the black antelope's horn, the *homa* of quadruple oblation, etc.

अथिडामक्षणस्य प्रचानरागोपयुक्ताधीनं चतुर्वत्तशोमादिभ्यम्  
प्रतेपः प्रतिपत्तिकर्म युक्तम्, होमस्य तु यागोपयुक्त-  
द्रव्यसंस्कारजन्यमायत्तं कर्म प्रतिपत्तिकर्म, होमस्य यागसम-  
वाहकत्वेन होमसंस्कारस्य चतुर्वत्तशोमादिभ्यम्  
चेत् । अथाहुः—उपयुक्तसंस्कारमात्रं प्रतिपत्तिः, न तु प्रय-  
त्तगोपयुक्तम् । तथा सति यागोपयुक्तसमन्तरं वाहकपु-  
रुषादलक्षणं चतुर्विंशत्यायासनस्य प्रतिपत्तिकर्मात्मकम्,  
यागोपयुक्तद्रव्यसंस्कारजन्यमायत्तम् । तथा लक्षणायास-  
नस्य प्रतिपत्तिकर्म न स्यात्, यागोपयुक्तद्रव्यसंस्कारजन्य-  
मायत्तम् । अतो यत्र वाहकपु-  
रुषादलक्षणं चतुर्विंशत्यायासनस्य प्रतिपत्तिकर्म न स्यात्,  
वाहकपु-  
रुषादलक्षणं चतुर्विंशत्यायासनस्य प्रतिपत्तिकर्म न स्यात् ।

Of all our monuments of art  
Unto a slave, the Jhalore chief:  
Our Rana's one surviving son  
Nursed in the mountains' depths his grief.

And while he reigned the foreign yoke  
Pressed on the land. By Fate's decree  
His son to Deccan exile sent  
Was ancestor to Sivaji,

Who founded the Sattara throne  
And that at Delhi overturned.  
When Hamir was our chief the plains  
And villages had bare and burned

It may be objected: Eating the remnant of the cake may well come under disposal, inasmuch as it consists in the removal of a material, viz., the cake, that has been used in the principal sacrifice and acts as an impediment. But how can *homa* (offering in the fire) be classed as disposal, since it does not purify something that has been used in a sacrifice? For *homa* taking place at the same time as the sacrifice, the quadruple oblation etc. that are to be purified by the *homa* cannot be described as having been used.

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स्त्रुणाति,” “द्विहविषोऽवयति,” “सहदभिघारयति,” “चतुर-

By raids from mountain holds so galled

The vassal Maldeo in Chitor

He sought alliance : Hamir took

His daughter unto wife and swore

By hook or crook his grandfere's rock

Should see the Standard of the Sun

Shine from it once again. He kept

His oath ; and when the deed was done

The Ghilji Mahmood marching down

Gave battle by the Chambal, he

Was put to rout and lodged French

A prisoner in this Fort for three

यत्तं दुरोर्ति" इति । तत्र अनुष्ठानकाले होमनुवादेन अनुष्ठान-  
द्रव्यं तन्माघनत्वेन न विधीयते, होमस्यावसानत्वेनानुष्ठानसम्भवात् ।

For disposal is threefold, viz., that subsequent to the principal sacrifice, that concurrent with it, and that antecedent to it. Of these, the first is illustrated by such acts as the eating of the remnant of the cake, the second, by *homa* etc. To explain: In the section on the new- and full-moon sacrifices it is stated, "One should smear (the *homa* vessel) with ghee once, cut a slice off the oblation twice and pour ghee on it once—(thus) offer the quadruple oblation." Here, in the sentence inculcating the quadruple oblation, the material of the quadruple oblation is not enjoined as a restatement of *homa* as being its accessory, since the *homa*, not being already known, cannot be restated.

नच "यशामेप"-याक्याहोमप्राप्तिः, तद्वाक्यस्य यागविधायक-  
त्वेन होमविधायकत्वाभावात् । नच यागहोमयोरभेद इति  
याच्यम् । देवतोद्देशेन द्रव्ययागस्य यागशब्दार्थत्वात्, प्रक्षेप-  
विशिष्टस्य यागस्य होमशब्दार्थत्वात् । तत्राग्रेयचोदनाया यागस्य  
प्राप्त्येऽपि प्रक्षेपस्य शक्त्याऽप्राप्तत्वेनानुयायासम्भवात् । किन्तुप-  
स्तरणद्विर्यदानामिष्टारणवाक्यैः प्राप्तं चतुष्टयमुद्दिश्य तत्संस्कार-  
त्वेन प्रक्षेपो जुहोतीत्यनेन विधीयते । स च संस्कारः प्रतिपत्ति-  
रूप एव । "अप्यये जुष्टमभिवास्यामि" इत्यादिनिर्देशैर्वागाद्भूता-  
भ्यादिदेवतार्थतया यथाकथञ्चिदुपयुक्तस्य पुरोडाशस्य प्रतिपत्य-  
पेक्षतया तदवयवद्वयदानकर्मकप्रक्षेपस्य प्रतिपत्तिकर्मत्वौचित्यात् ।

It cannot be urged that the *homa* is already known from the sentence, "Because (the cake) relating to the Fire," etc. (*Tai. S. II. vi. iii. 3*), for that sentence enjoining a sacrifice (*yāga*), it cannot

Whole months. Then liberty he bought  
By a large ransom—fifty lakhs,  
With elephants; and Ranthambor,  
Ajmere, Nagore surrendered. Tax

So glorious brought homage free  
From Marwar, Jeypore, and each clan  
From Gwalior to Abuji.  
Méwar was great thro' Hindusthan.

What names, for jewels on her brow,  
Like Hamir, Lákha, Chonda, he  
Who built the column here to tell  
Of many a splendid victory;

enjoin *homa*. Nor can it be urged that a sacrifice and *homa* are identical, for the word 'sacrifice' means the dedication of something to a deity, while the word '*homa*' means a sacrifice attended with offering (in the fire). Such being the case, although a sacrifice is known from the injunction conveyed by the sentence, "Because (the cake) relating to the Fire," offering is not known from the denotative power of the word, and hence its restatement is out of the question. But with reference to the quadruple oblation, conveyed by the sentence inculcating smearing with ghee, cutting off a slice twice and pouring ghee, offering is enjoined as a purification of it by the verb 'should offer.' And that purification is indeed a form of disposal. Because the cake, somehow utilised for the purpose of a deity like the Fire, which is a subsidiary to the sacrifice on account of directions like, "I am pouring ghee (on thee, O cake) who art dear to the Fire," requires disposal, therefore the act of offering concerning a part of the cake sliced off twice should be treated as disposal.

स च संस्कारः प्रधानसमकालः। होमो हि "वयङ्कृते जुहोति" इति विधानात् वयङ्कारोत्पत्तये अभ्यर्पणं कर्तव्यः। यागोऽपि तस्मिन्नेव क्षणे यागस्य स्मरणार्थेन वयङ्कारेण स्मरतिः सन् यजमानेनानुष्ठेय इति तयोर्वीगपक्षसम्भवात्। तदिदं सर्वप्रदानाधिकरणवार्तिके स्थितम्।

प्रधानपूर्वकाला प्रतिपत्तिर्यथा—"शङ्खत्संप्रविष्यति," "लोहितं निरस्यति" इति शङ्खत्संप्रवेधनलोहितनिरसने। इदमपि "परायणालम्भाल्लोहितशङ्खतोरकर्मत्वम्" इत्यधिकरणे स्थितम्।

That purification is concurrent with the principal sacrifice. For the injunction being, "One should per-

Raised forts around and temples grand  
At Ábu, Sídri; gave his name  
To Kumulmer, the Rahtore spoused,  
And after fifty years of fame

Was killed by his own son? Had such  
As these, and Prithi Raj the brave,  
Sanga, whom even Báber feared,  
Remained our citadel to save,

Bahadur Sultan had not stormed  
Its walls: ' again in proud despair  
The awful Jehur had not claimed  
Our dearest dear, our fairest fair



यत्तं जुहोति" इति । तत्र चतुरवत्तयाक्ये होमानुवादेन चतुर्वत्त-  
द्रव्यं तत्साधनत्वेन न विधीयते, होमस्याप्राप्तत्वेनानुवादासम्भवात् ।

For disposal is threefold, viz., that subsequent to the principal sacrifice, that concurrent with it, and that antecedent to it. Of these, the first is illustrated by such acts as the eating of the remnant of the cake; the second, by *homa* etc. To explain: In the section on the new- and full-moon sacrifices it is stated, "One should smear (the *homa* vessel) with ghee once, cut a slice off the oblation twice and pour ghee on it once—(thus) offer the quadruple oblation." Here, in the sentence inculcating the quadruple oblation, the material of the quadruple oblation is not enjoined as a restatement of *homa* as being its accessory, since the *homa*, not being already known, cannot be restated.

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त्वेन होमविधायकत्वाभावात् । नच यागहोमयोरभेद इति  
वाच्यम् । देवतोद्देशेन द्रव्यत्यागस्य यागशब्दार्थत्वात्, प्रक्षेप-  
विशिष्टस्य यागस्य होमशब्दार्थत्वात् । तत्राग्नेयबोदनया यागस्य  
प्राप्तत्वेऽपि प्रक्षेपस्य शक्त्याऽप्राप्तत्वेनानुवादासम्भवात् । किन्तुप-  
स्तरणद्विरपदानामिष्टारणयाक्यैः प्राप्तं चतुरवत्तमुद्दिश्य तत्संस्कार-  
त्वेन प्रक्षेपो जुहोतीत्यनेन विधीयते । स च संस्कारः प्रतिपत्ति-  
रूप एव । "अग्नये जुष्टमभिघारयामि" इत्यादिनिर्देशेयांगान्भूता-  
न्यादिदेवतायंतया यथाकथञ्चिदुपपुक्तस्य पुरोडाशस्य प्रतिपत्त्य-  
पेक्षतया तद्वययद्वायदानकर्मरूपप्रक्षेपस्य प्रतिपत्तिकर्मत्वौचित्यात् ।

It cannot be urged that the *homa* is already known from the sentence, "Because (the cake) relating to the Fire," etc. (*Tai. S. II. vi. iii. 3*), for that sentence enjoining a sacrifice (*yāga*), it cannot

'Tis said that thirteen thousand passed  
In flame, and thousands thirty-two  
Of Rajput warriors of all clans  
In that fierce fight were slain and slew.

O strange for Báber's son to be  
Our *Rakhi bhai*<sup>9</sup> in time of need !  
The captor heard his horses' hoofs  
And fled—would God had given them speed !

A fortnight sooner, and Chitor  
Had 'scaped that second awful sack ,  
For when he came a wilderness  
To Bkramjeet was given back.

enjoin *homa*. Nor can it be urged that a sacrifice and *homa* are identical, for the word 'sacrifice' means the dedication of something to a deity, while the word '*homa*' means a sacrifice attended with offering (in the fire). Such being the case, although a sacrifice is known from the injunction conveyed by the sentence, "Because (the cake) relating to the Fire," offering is not known from the denotative power of the word, and hence its restatement is out of the question. But with reference to the quadruple oblation, conveyed by the sentence inculcating smearing with ghee, cutting off a slice twice and pouring ghee, offering is enjoined as a purification of it by the verb 'should offer.' And that purification is indeed a form of disposal. Because the cake, somehow utilised for the purpose of a deity like the Fire, which is a subsidiary to the sacrifice on account of directions like, "I am pouring ghee (on thee, O cake) who art dear to the Fire," requires disposal, therefore the act of offering concerning a part of the cake sliced off twice should be treated as disposal.

स च संस्कारः प्रधानसमकालः । होमो हि "वपद्कृते जुहोति" इति विधानात् वपद्कारोत्तरक्षये न्यय्युणा कर्तव्यः । यागोऽपि तस्मिन्नेव क्षणे यागस्य स्मरणार्थेन वपद्कारेण स्मरितः सन् यजमानेनानुष्ठेय इति तयोर्वागप्यसम्भवात् । तद्विद् सर्वप्रदानाधिकरणवार्तिके स्थितम् ।

प्रधानपूर्वकाला प्रतिपत्तिर्यथा—“शकृत्संप्रविष्यति,” “लोहितं निरस्यति” इति शकृत्संप्रवेधनलोहितनिरसने । इदमपि “परावनालम्भाल्लोहितशकृतोरकर्मत्वम्” इत्यधिकरणे स्थितम् ।

That purification is concurrent with the principal sacrifice. For the injunction being, "One should per-

Unworthy thou, O Bikramjeet,  
 Of Rana Sanga thy great sire,  
 Who led the chiefs of Rajasthan  
 And raised our banner ever higher

His name Humayun's succour gained.  
 While thine—but barked is iron Fate  
 Chitor restored, few years shall pass  
 Before Humayun's son, alas!  
 Shall thunder at its gate

<sup>1</sup> The last act of a Jaipur garrison in extremity was to demolish by fire all their females, to prevent their falling into the hands of the enemy. This is what we called the Jachur. See Note, p. 25 : 11

<sup>2</sup> Jachur Stah, Sultan of Gujarat, 1525-27, in A. C. 1534

<sup>3</sup> See Note, p. 211

form *homa* when the word 'vausaḥ' has been uttered" (*Sat. Br.* II. iv. iii. 37. etc.). *homa* should be performed by the priest called *adhvaryu* at the next moment of the utterance of the word 'vausaḥ.' The sacrifice also is to be performed at that very moment by the sacrificer, on its being recalled by the utterance of the word 'vausaḥ,' which is meant to remind one of the sacrifice. Hence the simultaneity of the two is possible. All this is established in the gloss on the topic relating to 'the offering of the whole.'

Disposal antecedent to the principal sacrifice is exemplified by the picking out of the (sacrificed animal's) excreta and removal of the blood, enjoined by the texts, "One should pick out the excreta," and "One should remove the blood." This, too, is established under the topic, "The animal not being killed for the sake of the excreta and blood, these are not incentives to the sacrifice" (*Pū. Mī. Sū.* IV, i. 27).

[The commentary (in prose) called *Tantra-tīrtika* by Kumārila Bhaṭṭa, on *Pū. Mī. Sū.* The topic in question comprises III. iv. 37-41 of the *Sūtras*, where the decision is that not the whole cake, but a part of it, is to be offered in the fire.]

उपयोक्ष्यमाणसंस्कारोऽप्यनेकविधः—साक्षाद्विनियुक्तसंस्कारः, साक्षाद्विनियुक्तस्य यदुपकारकं तत्संस्कारः, विनियोक्ष्यमाणसंस्कारश्चेति । तत्र आद्यो यथा "धीहीनबहन्ति" इत्यादौ "धीहिमिरञ्जेत" इति वाक्यविनियुक्तब्रूहीणामवहननसंस्कारः । द्वितीयो यथा "घत्समालभेत" इति । बोधाङ्गत्वेन साक्षाद्विनियुक्तस्य गोद्रव्यस्योपकारको यो घत्सः तत्संस्कारकमिदमालम्बनम् । तृतीयो यथा "तन्ते पयसि दध्यानयति" इत्यत्र "सा वैश्वदेव्यामिक्षा" इति वाक्येन तच्छब्देन निर्दिश्य वैश्वदेव्यागाङ्गत्वेन विनियोक्ष्यमाणं यत्पयस्तत्संस्कारकत्वात् विनियोक्ष्यमाणसंस्कारकं दध्यानयनम् ।

THE THIRD SACK AND AFTER

l, Jodha thus to make his friend.

Deora prince in Abu who had known

oke as vassal he let rule alone.

remorse pursued him to his end

ed Delhi (his last gift of shame)

ghter for a bride. Then Heaven to save

ouse of Bappa Rawal struck the slave

ning—and we never name his name.

even perchance remembered Ooda's crimes

u Guzerat avenged them on Chitor.

ll that sacrifice, those seas of gore,

not to appease in after times

Purification of what is to be used is also manifold, viz., purification of what has been directly prescribed,<sup>1</sup> that of something helpful to what has been directly prescribed, and purification of what is going to be prescribed. Of these, an example of the first is: In the sentence, "One should thresh the rice grains," etc., threshing is a purification of the rice grains prescribed by the sentence, "One should sacrifice with rice grains." The second is exemplified by the sentence: "One should touch the calf." This touching is a purification of the calf that is helpful to the material, cow, which is directly prescribed as a subsidiary to milking. An instance of the third is this: In the sentence, "When the milk has been heated, one should mix curd with it" (*Mai. S. 1. 1. 1*), the mixing of the curd is a purification of the milk which is going to be prescribed by the sentence, "That is the fresh cheese relating to the Viśvadevas" (*Ibid.*), as a subsidiary to the sacrifice relating to the Viśvadevas, being referred to by the word 'that.'

[<sup>1</sup> As a subsidiary to some rite ]

पशुपुरोडासायामस्तूपयुक्तोऽप्योदयमाणदेवतासंस्कारार्थः, त्यागांगे भट्टप्रायश्च । अथ तत्संस्काराणां प्रोचोमदेवताया वरायागे उपयुक्तत्वात्, इत्याद्यन्त्यागेषु उपयोदयमाणत्वात् । स्विष्टकृष्णगो द्रव्यांगे देवतांगे चोपयुक्तसंस्कारार्थः, त्यागांगे भट्टप्रायश्च । सूत्याकासाधनकं प्रदणमपि तथैव । उत्तमययाजो यदयमाणदेवतासंस्कारत्वात् तदंगे उपयोदयमाणसंस्कारः, इतरांगे भट्टप्रायश्च । इत्यादिहविषांगान्पूर्वं क्रियमाणो यसाहोमोऽपि यमांगे प्रतिपत्तिः, इतरांगे भट्टप्रायश्च इत्याद्यन्त्याम् ।

The sacrifice with cakes in an animal sacrifice, however, is for the purification of the deities who have

# RHYMES OF RAJPUTANA

The wrath of that dread Goddess who aye craved  
 Princes for victims,<sup>2</sup> and from Bikramjeet  
 Wrested the throne. The Bastard in his seat  
 Lost it by pride ; and when the *chaowar*<sup>3</sup> waved

O'er Oodey Singh once more Méwar was glad.  
 Ah, short-lived joy ! In vain the faithful nurse  
 Doomed her own child,<sup>4</sup> alas ! to bring a curse  
 To manhood. Bappa's line had had

Its good and evil, never once before  
 A coward : woman's sway had bred  
 Water in blood. No regal victim led



played their part in the sacrifice and are still to do so, and in respect of the dedication it is for generating the unique result; for the deities Fire and Moon, whom that sacrifice is meant to purify, have played their part in the sacrifice with the omentum, and they are still to do so in the sacrifices with the heart and other parts of the animal. The sacrifice called *homa* is in respect of both materials and deities, in the purification of what has been used, while in respect of the dedication it is for generating the unique result. The same is the case with the oblation\* (of the *kula* grass) to the utterance of the hymns *Sūktavāka*. Since the final *Prayāja*† is a purification of the deity in whose honour it is to be performed, in respect of that it is a purification of what is to be used, while in other respects† it is for generating the unique result. The *homa* with fat that is performed before the sacrifice with oblations such as the (animal's) heart, is also disposal in respect of the fat, while in other respects† it is for generating the unique result, and so on, we must understand.

[In the new- and full-moon sacrifices, this *homa* is enjoined by the text, "One should offer the sheaf of *kula* grass to the utterance of the *Sūktavāka* hymns." Its deities are those already invoked in the main sacrifice, and the sheaf of *kula* grass has been used by pouring ghee upon it. Thus the *homa* purifies the deities and the material—both, however, visible purposes.

\* The last of the five *Prayājas*, enjoined by the text, "One should perform the sacrifice to the deity *Svāhikāra*

† That is, in respect of the dedication and the offering.]

केचित्तु—उपयोदयमाणसंस्कारमिदं संस्कारकर्मत्वं प्रतिपत्ति-

होमेन मन्त्रीमृतस्य होमे उपयोदयम्-

होमेऽर्पति लक्षणसङ्गतिरित्याहुः ।



अत्रार्थं विशेषः—अर्थकर्मणि द्रव्यापेक्षया कर्मणः प्राधान्यम्, कर्मणि द्रव्यस्य गुणत्वम् । यथा अग्निहोत्रादौ द्रव्यादेर्गुणत्वम् । गुणकर्मणि द्रव्यस्य प्राधान्यम्, द्रव्ये च कर्मणो गुणत्वम् । यथा "घोहीन् प्रोक्षति, भवहन्ति" इत्यादौ द्वितीयया मीहीणां क्रिया-साध्यत्वप्रतीतेः क्रियापेक्षया द्रव्यस्य प्राधान्यम्, प्रोक्षणादिक्रियाया-स्तदपेक्षया गुणत्वमिति ।

Some, however, say: The rite of disposal is any rite of purification other than the purification of what is to be used. Since the material of the quadruple oblation, which is burnt to ashes by *homa*, can no longer be used in the latter, this *homa* is other than what is to be used. Hence the definition can apply there.

Here there is this difference: In a principal rite (*artha-karman*) the rite is more important than the material, which is an accessory to the rite; as, in the Agnihotra, for instance, curd etc. are accessories. In a subsidiary rite (*guna-karman*), however, the material is more important, and the rite is subsidiary to the material. As, in sentences like, "One should sprinkle the rice grains," and "One should thresh the rice grains," since from the accusative case-ending it is clear that the rice grains will be subjected to some action, the material is more important than the action, while the act of sprinkling and so on is subsidiary to it.

#### A FOURFOLD DIVISION OF SUBSIDIARY RITES

पुनरपि गुणकर्म चतुर्विधम्—उत्पत्त्यातिथिरुत्तिसंस्कृति-भेदात् । तत्रोत्पत्तिसंस्कारो यथा "अग्नीनादधीत" इति । मन्त्र-विशेषैः सम्भारेषु निघापिता आहवनीयाश्च उत्पद्यन्त इत्याहव-

### RYMES OF RAJPUTANA

Which thirty thousand died to save. Thereafter,  
Its goddess fled, the wilderness you see  
Remained, and Oodey's city came to be  
Our capital. Here every stone and rafter

Of the old ruin has a tale. Once more  
After great Pertap, Oodey's son, cast down  
And hunted, turned and brought renown,  
Reconquering all—Amra, his son, Chitor

Regained for a short space ; but times soon changed  
Rajwarra tore her entrails ; our own fiefs  
And vassals blossomed into minor chiefs,  
Servants of Delhi. Peace was then arranged,

काममुद्दिश्य तदर्थंफलसाधनत्वेन विधानामाशय काम्यत्वा-  
नुपपत्तेः ।

Some<sup>1</sup> say that the non-performance of the regular and occasional rites inevitably leads to demerit, but their performance produces no result. Others,<sup>2</sup> however, maintain that it does produce a result, viz., the destruction of demerit; for sentences like, "Destroying demerit by means of the regular and occasional rites alone," state the destruction of demerit as the result. It cannot be urged that in that case they, too, will become optional rites, since they produce a result; for they are not performed with the desire of obtaining results, and they are not prescribed, in the sentences enjoining them, with reference to a person desiring results, as means to his attaining them, hence they cannot be optional rites.

[<sup>1</sup> The followers of Prabhākara.

<sup>2</sup> The followers of Kumārila Bhaṭṭa.]

काम्यमपि कर्म त्रिविधम्—केवलमैहिकफलकम्, आमुष्मिक-  
फलकम्, पेहिकामुष्मिकफलकञ्चेति । तत्रायं यथा कारीर्यादि ।  
तत् तत्समयवर्तितशुभस्यसञ्जीवनहेतुवृष्टिकामिना क्रियते, न  
कालान्तरभाविवृष्टिकामेन, जन्मान्तरीयवृष्टिकामेन वा । केवल-  
मुष्मिकफलकं यथा स्वर्गाद्यर्थे दर्शपूर्णमासादिकम् । स्वर्गस्य इह-  
लोकभोग्यत्वाभावात् । पेहिकामुष्मिकसाधारणफलकं यथा "वायव्यं  
श्वेतमालमेत भूतिकामः" इति भूत्यादिकलकमित्यन्यत्र विस्तरः ।

Optional rites, too, are threefold, viz., those producing results only in this life, those producing results in a future life, and those producing results both here and hereafter. Of these, the first is represented by  
like the Kāriṇī. The latter are performed  
desiring rain that will revive the drying

And Amra's heir upon the Emperor's right  
Sat at Ajmere : our barons ranked before  
All others—but supremacy was o'er.  
No longer sun, but only satellite,

The Rana Karan<sup>4</sup> took from Shah Jahan  
Leave to repair this Fort. 'Twas in his time,  
While Jagat Singh was still in boyhood's prime,  
That thro' Chitor men came from Inglistan.

(That Jagat Singh who built the palaces  
Jagmander, Jagnewas, upon the lake  
Pichola.) Then when Arung tried to break  
Our hearts and faith, made friends of enemies,

crops of the time, not by one who wants rain at some future time or in some future birth. Instances of rites producing results only in a future life are the new- and full-moon sacrifices, for attaining heaven; for heaven cannot be enjoyed in this life. Rites producing results both here and hereafter are illustrated by those that cause prosperity etc., as stated in the sentence, "One who desires prosperity should touch the white animal (a goat) relating to the deity Wind" (*Tat. S. II. 1. 1. 1*). All this is dealt with at length in other books.<sup>1</sup>

[<sup>1</sup> Such as the *Tartra-Vārtika* ]

ननु दशपूर्णमासादिकर्मणां ग्रीह्यादिद्रव्याणाञ्च प्रत्यक्षत्वेन लौकिकत्वात् कथं वेदस्यालौकिककार्यबोधकत्वमिति चेत्, न । कर्मणां प्रत्यक्षत्वेऽपि तेषां स्वर्गादिकलसाधनत्वमप्रत्यक्षमिति तत्फलसाधनतया तत् कर्म कर्तव्यम्, इत्येवं कलसाधनतया कर्मकर्तव्यताबोधकस्य वेदस्यालौकिककार्यबोधकत्वात् । एवं ग्रीह्यादीनां यागादिक्रियासाधनत्वं न प्रत्यक्षमेवमिति तद्वोधकस्यापि वेद्यास्त्वस्यालौकिककार्यबोधकत्वमिति न दोषः ।

*Objection:* Since rites such as the new- and full-moon sacrifices, and materials like rice, are mundane, being visible, how do the Vedas enlighten about supernatural matters?

*Reply:* Not so; for although the rites are visible, their conduciveness to results like heaven is invisible. Therefore the Vedas, which inculcate the performance of certain rites as means to particular results—that such and such rites should be performed in order to attain such and such results—do enlighten about supernatural matters. Similarly, it cannot be known through perception that rice grains etc. are accessories to acts like sacrifices. Therefore Vedic sentences

### RHYMES OF RAJPUTANA

Ambér<sup>7</sup> and Marwar once more at our side,<sup>8</sup>

What glory might have fallen on the land

And made the lotus of our love expand

Had only Rajasthan remained allied!

Thro' her own quarrels crept in the sly fox,

Soon to become a wolf. We could not see

How, worst of all, the race of Sivaji

Would eat up all our goodly lands and flocks:

That Chitor would look down with helpless eyes

On the Mahratta camped beneath her walls,

Thirsting to spoil the jewels and bright halls



contemplating these also truly enlighten about supernatural matters. Hence the objection does not hold.

### How an Injunction Functions

इत्यथ विधिवत्तद्वत् विधायकत्वमत्रैतत् कथ्यते । तत्र "स्वर्ग-  
कामो यजेत" इत्यत्र दक्षिणतोऽदाश्रित्ये तद्वत्तये धर्मद्वयमस्ति—  
आश्रयत्वार्थं तिङ्शब्दं चेति । तत्र आश्रयत्वार्थं शर्मद्वयमाश्रयत्वम्,  
तद्वत्तयेत्यत्र तिङ्शब्दस्य बुद्ध्यान्वयिष्यत्वात्तद्वत्तयेति ।

Now the way in which a sentence conveying an injunction performs its function, is being described. Let us take the sentence, "One who desires heaven should perform a sacrifice." Here the suffix *iz* after the root *yaj* has two properties, viz., its character as a verb and its character as being in the optative mood. Of these, the former is common to all the (ten) moods and tenses; in so far as it is a verb, the optative suffix denotes an objective urge (*ārthi bhāvandī*) consisting in a person's inclination.

[<sup>1</sup> This is according to Pīṇṇi. Later grammarians use *iz*.]

सा धार्ममायना किं, केन, कथमिति प्रश्नत्रयविशिष्टा ।  
तथाहि यजेत इत्यत्र प्रथमं प्रत्ययेन 'भाययेत्' इति प्रतीयते ।  
तुवन्तामिदितानां सर्वेषां कारकाणां तिङन्तार्थक्रियान्वयनियमे  
सति तिङन्तार्थस्य प्राधान्यात् । तत्र च प्रकृत्ययपित्तया प्रत्य-  
यार्थस्य प्राधान्यात् प्रथमं प्रत्ययार्थभावनाया उपस्थितिर्युक्ता ।  
ततः करोतिसमानार्थकभावयतेः सकर्मकत्वात् 'किं भावयेत्' इति  
कर्माकांक्षायां भिन्नपदोपात्तोऽपि स्वर्गो भाव्यत्वेनान्वेति । भाव्य-  
कर्मत्वेनेत्यर्थः, साध्यत्वेनेति यावत् । न तु समानपदोपात्तो-  
भाष्यत्वेनान्वेति । दुस्खात्मकस्य यागस्य ईप्सित-  
स्वर्गस्य त्वानन्दात्मकत्वेन ईप्सित-

Would last a century and leave Méwar  
 Beggared of almost all but her past fame—  
 Till the red coats and the white faces came,  
 And once again uprose her fortune's star.

<sup>1</sup> The Creative Power, the Great God.

<sup>2</sup> See Note, p. 213.

<sup>3</sup> When a chief appears in state, a *chakram*, or yak's tail, is waved slowly over his head by an attendant behind, and, like the umbrella, is one of the insignia of royalty.

<sup>4</sup> See Note, p. 217.

<sup>5</sup> "When a Rajput is determined to hold out to the last in fighting, he always puts on a robe dyed in saffron."—Tod, vol. 2, p. 296.

<sup>6</sup> See Note, p. 218.

<sup>7</sup> The ancient appellation of the state now called Jeypore, the city of which name was founded by the great Jey Singh in A.D. 1723.

<sup>8</sup> See Note, p. 218.

<sup>9</sup> In A.D. 1768-69 Oodeypore was besieged by Sindhas for more than a year. The siege was raised on Méwar paying over 60 lakhs and ceding four districts, which, though nominally only mortgaged, have never been recovered.

<sup>10</sup> Tod is very eloquent on the subject of these subterfuges. See his *Annals of Mewar*: "When, in A.D. 1795, a marriage was negotiated between the Rana's sister and the prince of Jeypore, the Rana was obliged to borrow £50,000 from the Marhatta commander Umbaji to purchase the nuptial presents."

तमतया कर्मत्वेनान्वययोग्यत्वात् । ततश्च 'स्वर्गं भावयेत्' इति बोधो भवति ।

That objective urge consists of three parts—what, through what and how. To explain: In the word *yajeta* (should sacrifice), first of all the suffix conveys the idea of 'should bring about' For, since all the cases, designated as words ending in *sup* (attributive inflexions), must invariably be in agreement with verbs, denoted by words ending in *lin* (verbal inflexions), the latter are predominant. Here again, the meaning of the suffix being more important than that of the root, it is but proper that the meaning of the suffix, viz., to bring about, should first flash before the mind. Then, the verb 'to bring about,' which is synonymous with the verb 'to do,' being transitive, there is the expectancy about an object, viz., "What should one bring about?"—and heaven, although presented by a different term, is connected as the thing to be brought about, that is, as an object, or as what is to be realised, but the root-meaning, although presented by the same word, is not connected as the thing to be brought about. For a sacrifice, which is painful by nature, cannot be an object, which is (defined to be) the most covetable thing, while heaven, being of the nature of joy, is a most covetable thing, and as such can be connected (with the action denoted by the suffix) as an object, and that leads to the understanding, "One should realise heaven."

ततः 'केन' इति करणकांक्षायां समानपदोपात्तो यागः करणत्वेनान्वेति—'यागेन स्वर्गं कुर्यात्' इति । ततः 'कथं यागेन स्वर्गं कुर्यात्' इति कथ्यभावाकांक्षायाम् अभ्यन्वाधानावहनादि-जन्यद्वयोपकारेण प्रयाजाद्विजनिताद्वयोपकारसहितेन यागेन स्वर्गं कुर्यादिति अभ्यन्वाधानप्रयाजादिकमङ्गजातम् इतिकृतव्यतात्वे-

KRISHNA KUMÁRI

A.D. 1805

O BEAUTIFUL as moonlight

*Were her virtues and her grace,*

And her fame was like the sunlight,

For the whole world praised her face

As a rose of Gulistan at

Which the wild bee honey sips,

And flower of the pomegranate

Was the blossom of her life !

नाऽन्वेति । कथम्मावाकांक्षापुरस्कृत्यमितिकर्तव्यतात्वम् । यथा  
 'ओदन्नकामः पचेत्' इत्यत्र लिङ्ग भावना प्रतीयते । किं भावये-  
 दित्याकांक्षायाम् ओदन्नो भाव्यत्वेनान्वेति, केनेत्याकांक्षायां पाके-  
 नेति लभ्यते, कथमित्याकांक्षायां तृणफूत्कारादिसहितेनेति । ततश्च  
 तृणफूत्काराद्युपकृतेन पाकेन ( तेजःसंयोगेन ) ओदन्नं भावयेदिति  
 वाक्यार्थः सम्पद्यते । तद्वद्वेदेषु षोडशम् ।

Then, to satisfy the expectancy about the means — "Through what?"—the sacrifice, presented by the same word, is connected as the means, signifying, "One should achieve heaven by means of a sacrifice." Next, to satisfy the expectancy regarding the *modus operandi*—"How should one realise heaven by means of a sacrifice?"—subsidiaries such as the placing of the fire and the sacrifices called Prayāja, are connected as the *modus operandi*, so as to signify: "One should realise heaven by means of a sacrifice, backed by the visible help given by the placing of the fire, the threshing (of rice), etc., and by the invisible help given by sacrifices like the Prayāja. The *modus operandi* is what satisfies the expectancy regarding the how of the thing. As, in the sentence, "One who desires a rice meal should cook," the optative suffix denotes bringing about; to satisfy the expectancy, "What should one bring about?" the food is connected as the thing to be realised; in answer to the query, "By what means?" we get, "Through cooking;" and in answer to the query, "How?" we get, "With (dry) grass, blowing, etc." So the meaning of the sentence is, "One should prepare a rice meal by cooking, that is, by the application of heat, helped by (dry) grass, blowing, etc. Similarly we must understand in the Vedas also.

[<sup>1</sup> In the form of the initial unique result.]

Ah! that was Krishna, Flower of Rajasthan,  
Whom Ajit and the robber Amir Khan  
(He rose from being a common thief,  
God help us, to a ruling chief)  
Did—and we curse them in one breath  
For that foul doing—did to death.  
The tale, wherever it is known,  
Must move methinks a heart of stone.

A princess of the purest race,  
Her matchless form, her peerless face,  
Were sung abroad in town and camp,  
Till, like a moth unto the lamp,  
Came Jeypore, suitor for her hand;  
And Jodhpore after made demand.  
Sindhia's hard yoke was on the land,  
And he, to wound a father's heart

स एव लिङ्प्रत्यया लिङ्त्वावच्छेदेन शब्दभाषणां प्रेरणा-  
ख्यामभिधत्ते । लोकेऽपि "गामानय" इत्याचार्यवाक्यप्रवचनान-  
न्तरम् 'अयमाचार्यो मां गमानयने प्रेरयति' इति प्रेरणाख्यव्यापारं  
क्षाल्वैव शिष्यो गमानयने प्रवर्तत इत्यन्वयव्यतिरेकाभ्यां प्रेरणाज्ञानं  
प्रवृत्तिकारणम् । प्रेरणाज्ञानस्य चान्वयव्यतिरेकाभ्यां लिङादिप्रवच-  
जन्यत्वावधारणात्, लिङादेः प्रेरणार्था शक्तिर्लोके गृह्यत इति  
वेदेऽपि तत्रैव शक्तिकल्पनोचित्यात् । इयांस्तु विशेषः—लोके  
गमानयनादिप्रवृत्त्यनुकूलः प्रेरणाख्यो व्यापारः प्रयोक्तृपुरुषगता-  
भिप्रायविशेषः । वेदे तु प्रयोक्तृपुरुषाभावात् लिङादिशब्दनिष्ठ एव  
स इत्यङ्गीक्रियते । अत एव शब्दनिष्ठव्यापारत्वाच्छब्दाद्भावेन  
ह्युच्यते, यागहोमादिविषयप्रवृत्तिहेतुत्वात् प्रवर्तनां प्रेरणेति  
चोच्यते ।

That very optative suffix, in so far as it is such a  
suffix, denotes a verbal urge called direction. Even  
in ordinary life, a pupil, on hearing the teacher's  
words, "Fetch the cow," understands their function,  
known as direction, viz., "Here is my teacher direct-  
ing me to fetch the cow," and only then he sets about  
fetching the cow. Thus, by the method of agreement  
and difference,<sup>1</sup> the awareness of a direction is the  
cause of inclination. And since this awareness is, by  
the method of agreement and difference, ascertained  
to be due to the hearing of the optative suffix etc., it  
is understood in ordinary life that the optative suffix  
etc. denote a direction; similarly in the Vedas, too,  
it ought to be assumed that the optative suffix etc.  
denote just that (i.e., direction). But there is this  
difference: In ordinary life, the action known as  
direction, which facilitates the inclination to acts like  
fetching a cow, is a resolve on the part of a directing  
person; but in the Vedas, owing to the absence of any

12  
RHYMES OF RAJPUTANA

And Jagat Singh's, took Marwar's part.  
So Jeypore's presents were returned,  
And half Rajwarra raged and burned.  
Love rang out war's wild, shrill, alarms  
As fiery rivals flashed to arms.

A mighty army gleaned each field  
And ate up all Marwar could yield :  
But Jodha's castle scorned attack.  
So Jagat Singh perforce, for lack  
Of food and forage, journeyed back.

His friend and ally Amir Khan,  
True ally, sworn on the Koran,  
Exchange of turbans, and what not,  
Bribed by the foe, his oath forgot—  
And fell upon his friend's worn host



directing person, that action is admitted to belong only to words like the optative suffix. Hence, being action inherent in words, it is called the verbal urge (*śābdi bhāvana*): and being the cause of an inclination towards matters like sacrifices and *homa*, it is also called an inducement or direction.

[<sup>1</sup> When the presence of something is followed by the absence of some other thing, it is a case of agreement, and when the absence of a thing is followed by the absence of another, it is a case of difference. For instance, if there are clouds in the sky, there is rain, and if there are no clouds in the sky, there is no rain.]

सैवा शब्दी भायनापि अंशप्रयपिरिष्टा । तत्र पुनश्च वृत्तिरूपा  
भायना भायत्येनान्येति, अभ्ययनापगतलिङादिकं कर्णतः  
नान्येति, अयं वा इति पाठशब्दस्तत्त्वज्ञानमिति कर्तव्यतात्येनान्येति  
तत्र 'साङ्ख्येयैश्चैतारोऽपीत्युक्त्याकरणनिगमनिष्कारिण्युक्त्या  
स्मिन्तः पुनश्च अभ्ययनसूत्रेण शब्दभायनापि लिङादिकं शब्दस्तत्त्वज्ञानं  
सचिरैर्पागापयं स्वकर्तव्यत्वेन युद्धा धागादीननुतिष्ठेयुः' इति  
शब्दभायनाप्योचः । अनुतिष्ठेयुः अनुष्ठानं कुर्यादित्यर्थः । अनु  
ष्ठानं प्रवृत्तिः । तेन पुनश्च वृत्तेः शब्दभायनाभाव्यत्वमस्ति ।

This verbal urge, too, has three parts. Here the objective urge, represented by a person's inclination, comes into relation as the thing to be achieved; the optative suffix etc., known through study, comes in relation as the means; and the knowledge of praiseworthiness that is conveyed by corroborative statements comes into relation as the *modus operandi*. The cognition of the verbal urge takes the following form: "Persons who have studied the Vedas with their branches and have become enlightened in grammar, explanatory texts, etymology, etc. read them, understand, from the optative suffix etc. which

Thus crowned with infamy this thief  
Sought Oodeypore and stormed our Chief  
With threats, if Krishna were not given  
To Raja Mán, or else to Heaven.  
Ajít, Chandáwat, then had ear  
Of Rana Bheem Singh full of fear,  
And he, base coward, thro' design  
For self and ill to Bappa's line,  
Advised, to end the bloody strife,  
The sacrifice of Krishna's life.  
Dowlat was asked to use the knife  
To save the honour of the clan,  
But answered like a true brave man,  
"If this be honour, faith is dead,  
Dust on my loyalty and head."  
Then Jawan Dás, of her own blood,  
Before the youthful victim stood

occur in the Vedas of their own school that they have acquired through study, and which are aided by their knowledge of the praiseworthiness (of certain rites), that matters like sacrifices are to be performed by them, and that they should perform them." 'Should perform' means 'should undertake the performance of,' and performance is a form of inclination. So the fact of a person's inclination<sup>1</sup> being caused by the verbal urge is intact.

[<sup>1</sup> They are six, viz., phonetics, ritual, grammar, lexicon, prosody and astronomy.

\* Which represents the objective urge.]

इयञ्च शुद्धमाधना ज्योतिष्टोमादिप्रातिस्विकृषाक्षयेषु स्वरूपेण प्रतीयमानाऽपि कर्तव्यत्वेन न प्रतीयते, धर्ममाधनाया एव तेषु कर्तव्यत्वावगमात्, किन्तु "स्याध्यायोऽध्येतव्यः" इति वाक्ये एव कर्तव्यत्वेन प्रतीयते । न चाध्यायमाधनाया एव विधेयत्वमिति वाच्यम्, "स्याध्यायोऽध्येतव्यः" इति वाक्यस्याध्यायमाधनाया एव सकलविधियाक्यस्य शुद्धमाधनारूपत्वात् ।

Although this verbal urge appears in its potential form in each sentence inculcating the Jyotiṣtoma sacrifice etc., it is not comprehended as something to be done, for it is the objective urge<sup>1</sup> that is felt there as that.<sup>2</sup> But the verbal urge is comprehended as something to be done only in the sentence, "One's own Vedas should be studied" (*Tai. Ā. II. xv. 7*). It cannot be maintained that here the objective urge alone is the thing enjoined, for the objective urge that is present in the sentence, "One's own Vedas should be studied," itself constitutes the verbal urge abiding in all sentences conveying an injunction.

[<sup>1</sup> That is, a person's inclination

<sup>2</sup> That is, as something to be done ]

RHYMES OF RAJPUTANA

To slay—but quickly turned and fled,  
Her virgin innocence and shield  
Of beauty suddenly revealed  
Horror of guilt that might appal  
The hardest heart : so he let fall  
The dagger in his hand.

But cries

For mercy, tears from mother's eyes,  
The mother who had seen the knife  
And loved her daughter more than life,  
Availed not ; tho' the steel was spared,  
Women the poisoned cup prepared,  
And brought to Krishna in the name  
Of her weak father, bowed by shame,  
Amir and Ajit. Calm she drank  
And said, to soothe with love and pride

तथाहि—अधिपूर्वकात् “इङ् अध्ययने” इति धातोः कर्मणि  
तव्यप्रत्ययो विहितः । कर्म च स्वाध्यायः प्रधानम् । तत्संस्कारक-  
मध्ययनं गुणकर्म, मोहिसंस्कारकप्रोक्षणादिवत् । अध्ययनजनित-  
प्रक्षुण्णसंस्कारविशिष्टस्वाध्यायस्य प्रयोजनाकांक्षायां स्वाध्यायगत-  
लिङ्गादिविशिष्टवाप्यसामर्थ्येऽभ्यं यदनुष्ठानौपयिकं यागादिरूपार्थ-  
ज्ञानं तदेव दृष्टत्वात्, तत्तत्कर्मानुष्ठानद्वारा स्वर्गादिरूपालौकिकप्रेय-  
साधनत्वाच्च प्रयोजनम्, कर्मावबोधं विना कर्मानुष्ठानायोगात् ।  
न त्वदृष्टं प्रयोजनम्, दृष्टफले सम्भवत्यदृष्टफलकल्पनाऽयोगात् ।

To explain: (In the sentence quoted), the verb *adhyetaavya* (should be studied) is derived by adding the suffix *tauya* in the passive voice to the root *ī*, meaning ‘to study,’ prefixed by *adhi*. The object (changed into nominative in the passive form), viz., one’s own Vedas, is predominant. Study, which purifies that, is a subsidiary rite, like sprinkling, for instance, that purifies the rice grains. When an expectancy arises as to the purpose of one’s own Vedas, to which is imparted the purification called knowledge produced by study, that purpose is just the knowledge of the meaning (of a Vedic text), for example, a sacrifice, which knowledge is derived from the power of sentences having words with optative suffixes such as *lin* that occur in one’s own Vedas, and is conducive to performance; for it is something visible, and is a means to supernatural welfare such as heaven, through the performance of particular rites, inasmuch as it is impossible to perform rites without a knowledge of them. But no invisible purpose should be attributed, for it is improper to assume an invisible result when a visible result is possible.

" O mother dearest, let me thank  
My father I have lived so long ;  
Weep not, for I have done no wrong,  
Am I not your own daughter dear ?  
Why death should Rajput princess fear ?  
Does it not end our sorrows here ?  
What joy is there to us on earth,  
Marked out for sacrifice from birth ? "

The poison would not stay—tho' thrice  
She drank, the lovely sacrifice  
Was not complete till a fourth draught,  
' With opium added, had been quaffed.  
She slept : and quickly anguish deep  
Brought the rest mother the same sleep.

Words never told so dark a crime

As that which closed thy sixteen years

तथाच स्वाध्यायविधिरेव स्वाध्यायगतविधिवाक्यगतलिङादि-  
प्रतिपादिताः सर्वाः शाब्दभावना अंशप्रत्ययविशिष्टाः कर्तव्यत्वेन विधी-  
यन्ते । साङ्ग्येऽध्यायनेन व्युत्पन्नाः पुरुषाः अध्ययनगृहीतस्वाध्याय-  
गतलिङादिभिरर्थवादावयवतयाशस्वरूपाङ्गसन्निभैः फलवयागादि-  
कर्तव्यतां पुनः यागादीननुतिष्ठेयुरिति । अनुतिष्ठेयुः प्रवृत्ति-  
कुर्युरित्यर्थः । तत्र पुरुषप्रवृत्तेर्भाव्यत्वेनान्वयात्, अध्ययनावगत-  
लिङादेः कर्तव्यत्वेनान्वयात्, प्राशस्त्यज्ञानस्यैतिकर्तव्यतात्वेनान्व-  
यात्, शब्दभावनाया अपि अंशप्रत्ययैरिष्टम् अर्थभावनाया शेषम् ।

So by the very injunction about the study of one's own Vedas, all verbal urges with their three parts, denoted by the optative suffix etc. occurring in the sentences conveying injunction that form part of these Vedas, are prescribed as things to be done. In other words, persons enlightened by the study of the Vedas with their branches, understand, from the optative suffix etc. occurring in their own Vedas which they have learnt through study, backed by their subsidiary, praiseworthiness, as known from the corroborative statements (*arthavāda*), that sacrifices etc. producing results are to be performed, and should perform them. 'Should perform,' that is to say, 'should be inclined towards.' Here, since a person's inclination comes into relation as the thing to be done, the optative suffix etc., known from study, do so as the instrument, and the knowledge of praiseworthiness comes into relation as the *modus operandi*, the fact of the verbal urge also possessing three parts, like the objective urge, is acknowledged (by the old masters).

तत्र समोहितस्वर्गादिमात्रकत्वमानमपि विधियशादेव । प्रव-  
र्तनापरो विधिः यागादेः पुरुषार्थासाधनत्वे तत्र पुरुषं प्रवर्तयितुं  
न शक्नोतीति स्वमात्रपुरुषप्रवृत्तिविषयस्य यागादेः पुरुषामिलपित-

RYHMES OF RAJPUTANA

And killed thy mother in her prime -

The tale is all too deep for tears,  
Too sorrowful to dwell upon,  
Krishna Kumari, past and gone !



स्वर्गादिसाधनत्वापाद्यति । अन्यथा स्वस्य प्रयतनात्म्येन न स्यात्, प्रवृत्तिहेतुव्यापारस्यैव प्रयतनात्मान् । लडादिस्थले तु प्रयतनात्मकविधेरभावाद्व्यर्थाभावात् पुनरायमाव्यक्त्यनिश्चयो नास्ति ।

भाष्यनात्वं नाम भवितुः प्रयोजकव्यापारत्वम् । तत्रार्थमाव-  
नायां भवितुर्ज्ञायमानस्य स्वर्गादेः प्रयोजकव्यापारत्वान् लक्षण-  
सङ्गतिः । शब्दभाष्यनायामपि पुनर्यवृत्तिरूपस्य भवितुः प्रयोजक-  
व्यापारत्वात् लक्षणसङ्गतिः ।

In the objective urge, the cognition of heaven etc. as being the coveted things to be realised, also takes place on account of the injunction alone. If sacrifices etc. were not means to the ends of human life, an injunction, the function of which is to induce, could not persuade a person to perform them. This necessarily proves that sacrifices etc., which are the objects of a person's inclination caused by the injunction, are the means to heaven etc. desired by him. Otherwise the injunction would just cease to be an inducement, for inducement is but an activity that causes inclination. But in the case of suffixes denoting the indicative present tense etc., since there is no injunction, which is of the nature of an inducement, the rule that the objective urge produces the ends of human life, does not apply.

An urge (*bhāvanā*) is a stimulating activity for that which is to take place. Now, the objective urge being a stimulating activity for what is to take place or come into being, viz., heaven etc., the definition applies to it. The verbal urge, too, being a stimulating activity for what is to take place, viz., a person's inclination, the definition is applicable.

“ज्योतिष्टोमेन स्वर्गकामो यजेत” इत्यत्र यजेत स्वर्गं

## AT NÁTHDWÁRA <sup>1</sup>

SACRED to Rajasthan the place which shrines

The image of that Krishna deified

A thousand years and more—'tis said, from signs

And texts which learned persons have descried—

Before our Christ : Nathdwara is its name.

The image was at Mathura until,

Proscribed by Aurangzeb, 'twas saved from shame

Thro' Rana Raj, by whose protecting will

माद्येदित्यर्थवर्णने ज्योतिष्टोमपदस्य कथमन्वयः इति चेत्, न । माद्यनाकरणत्वेनाभिमतयागनामत्वेनान्वयात्—‘ज्योतिष्टोमनामकेन यागेन’ इति ।

कथं तन्नामत्वमिति चेत्, ज्योतिराख्यास्त्रिवृदादिस्तोमा अस्मिन् सन्तोति व्युत्पत्त्या यागनामत्वात् । यागस्य त्रिवृदादि-स्तोमसम्बन्धः केनावगम्यते इति चेत्, न । “त्रिवृत् पञ्चदशः सतदशः……पतस्य स्तोमाः” इति शाक्यान्तरेण पतञ्जल्यार्थस्य तत्सम्बन्धावगमात् । एवं शास्त्रोक्तैस्तत्प्रख्यादिभिर्हेतुभिस्तत्र तत्र नामत्वं बोध्यम् ।

**Objection:** If the sentence, “One who desires heaven should sacrifice through the Jyotiṣṭoma” (i.e., perform that sacrifice), is explained as, “One should realise heaven through the sacrifice,” how can the word ‘Jyotiṣṭoma’ be construed?

**Reply:** Not so; for it can be construed as being the name of the sacrifice that is considered to be the instrument of that realisation—the construction being, “Through the sacrifice called Jyotiṣṭoma.”

**Objection:** How can the word be a name of the sacrifice?

**Reply:** By its derivation, viz., that in it there are verse numbers (*stoma*) such as nine,<sup>1</sup> called Jyotis.

**Objection:** How is it known that the sacrifice is connected with verse numbers such as nine?

**Reply:** From another sentence, “Nine, fifteen, seventeen, (twenty-one—these verily are those Jyotises which) constitute its verse numbers” (*Tai. Br.* I. v. xi. 1), we understand that what is denoted by the word ‘its’ refers to that sacrifice. Thus on grounds such as “declarative of that” (*lat-prakhyā*) mentioned in this system, we must understand that certain words signify names.

## RHYMES OF RAJPUTANA

The Rajputs brought it to Méwar on wheels  
Which at this spot sank deep in earth and none  
Could move them. "Thus," they said, "the god rev  
His wish to dwell here." So the town begun.

Maharana Bhima Singhji gave a grant,<sup>1</sup>  
Thro' the chief butler, of such lands and ducs  
And privileges to the hierophant  
That what he asks no man may dare refuse.

Pope of Rajwarra is this priest; for "he  
Who doth resume that grant," men know full well  
'Tis writ, "for sixty thousand years will be  
A caterpillar in the depths of bell."

<sup>1</sup> *Dadas* (portal), *Nirā* (god).

<sup>2</sup> For translation of this grant see *Note*, p. 212.



## THE RAHITORES<sup>1</sup>

AT JODHPORE 1890

*A local bard is supposed to be addressing an English  
traveller*

IN far Kanauj, the cradle of our race,  
God knows how many centuries it ruled,  
Till, broken and by hard misfortune schooled,  
A handful of our brave went forth to face  
The dangers of this desert, then a sheer  
Waste without tilth or township. Well, 'tis near  
Seven hundred years since then and Scoji,  
And four since Jodha raised the fort you see.

‘अग्निहोत्रेण’ इति तृतीया स्यात्, ‘ज्योतिष्टोमेन’ इतिवदिति वाच्यम् । द्वितीयाया पत्र लक्षण्या करणार्थकत्वात्, ‘नासाधितं करणम्’ इति न्यायेन असाधितस्य करणत्वायोगात् अर्थात् प्रातर्होमगतसाध्यत्वानुवादकत्वेन वा द्वितीयोपपत्तेरिति तत्रस्थ-  
न्यायादयं नामधेयत्वम् ।

It cannot be contended that, since the *homa* is a means to the objective urge<sup>1</sup> denoted by the suffix, if the word in question be a name for the *homa*, then it should be in the instrumental case,<sup>2</sup> viz., ‘Agnihotreṇa’ (through the Agnihotra), as in the case of the word ‘Jyotiṣṭomena’ (through the Jyotiṣṭoma sacrifice). For the accusative case-ending can be justified on the ground that it really has by implication the force of the instrumental case-ending, or as a restatement of the fact that the *homa* is to be performed, which is known automatically, inasmuch as on the principle that “a thing that has not itself come into being cannot be an instrument (of something else),” the Agnihotra which is yet to be cannot be an instrument. Hence the word ‘Agnihotra’ is here a name, on the principle of “declaration of a particular thing.”

[<sup>1</sup> That is, a person's inclination

<sup>2</sup> Instead of the accusative ]

तथा “श्येतेनाभिचरन्त्यजेत” इत्यत्र श्येनपदं यागनामधेयम्, ननु यागाङ्गत्वेन श्येनपक्षिरूपगुणविधिः । “यथा चै श्येनो निपत्यादत्ते पत्रमेवायं द्विषन्तं स्नातृञ्च निपत्यादत्ते पत्रमिचरति श्येनेन” इत्युपमानोपमेयव्यपदेशानुपपत्तिप्रसङ्गात् । ‘श्येनपक्षी यथा पक्ष्यन्तरं निपत्यादत्ते पत्रमयमपि श्येननामकः कर्मविधेयो स्नातृञ्च शत्रुं निपत्यादत्ते’ इति व्यपदेशः कर्मनामत्वपक्ष एव युज्यते । यागाङ्गतया श्येनपक्षिविधौ तु स्वस्य स्वेनैवोपमानोपमेयभावः स्यात् ।

### RHYMES OF RAJPUTANA

The mausoleums standing at Mundore,  
Our ancient capital, contain much lore  
About the fortunes of the bold Rahtore.  
You may have read how, with Méwar, he strove  
Against the Moghal Baber, and had won,  
But for mean treachery, which he does not love.  
Ah! that and fierce disunion have undone  
Rajwarra many a time, until the arms  
Of Britain leagued with ours dispelled alarms.  
For seventy years each State has held its own  
In peace since Delhi ceased to make us groan,  
And London holds your Queen's imperial throne.  
But what a power we had in Maldeo's time,  
Three centuries and a half ago!—Nagore,  
Ajmere, Serohi—ay, and many a prime  
Since what, what now is Tonk, Méwar, Jeypan.  
He lorded Bika's city—Had he sent



[<sup>1</sup> *Triuṣṭ*—a unit of three verses being repeated thrice in a particular way]

#### FOUR TESTS OF NAMES

शास्त्रे हि तत्प्रख्य-तद्वचनदेश-यौगिक-वाक्यभेदैश्चतुर्भिर्नामन्व  
प्रतिपादितम् । तथाहि—“अग्निहोत्रं जुहोति” इत्यत्र अग्निहोत्र-  
शब्देन अग्निदेवतारूपो गुणो न विधीयते, “अग्निर्ज्योतिर्ज्योतिरग्निः  
स्यादेति सायं जुहोति” इति वाक्यविहितेन मन्त्रेण देवतायाः  
प्राप्तत्वात् । किन्तु अग्निप्रख्यापकम् (अग्निप्रापकं) यद्व्याख्यान-  
रम्—“अग्निर्ज्योतिर्ज्योतिरग्निः” इत्यादिकम्, तेन प्राप्तमग्निसम्बन्धं  
निमित्तोक्त्य ‘अग्नये होत्रं होमोऽस्मिन् इति बहुव्रीहिणा अग्निहोत्र-  
पदस्य होमनामधेयत्वम् ।

For in this system there are four grounds to establish that a certain word is a name, viz., declaration of a particular thing, distinctive mention from particular feature, derivation, and split of the sentence. To explain: In the sentence, “One should offer Agnihotra” (*Tai. S. I. v. ix. 1*), the word ‘Agnihotra’ does not enjoin an accessory in the form of the deity, Fire, for the deity is already familiar from the sacrificial text prescribed in the sentence, “One should offer oblation in the evening, saying, ‘Fire is light, and light is Fire—*svāhā*’ ” (*Mai. S. I. vi. 10; Tai. B. II. 1. ix. 2*). But with reference to the relation to the deity, Fire, already familiar from the other text declaring the Fire—i.e., making it known—viz., “Fire is light and light is Fire,” etc., the compound called *Bahuvrīhi*, expounded as, “There is a *hotra* or offering to the Fire in this,” makes the word ‘Agnihotra’ a name of the *homa*.

न च होमस्य प्रत्ययवाच्यार्थमाद्यनायां करणत्वात् तन्नामत्वे

Aid to Humáyun on his weary flight,  
The babe which first at Umerkote saw light,  
An angry mother nursing discontent,  
Had not deflowered his conquests. But who knows?  
The tide of Destiny remorseless flows.  
How could he read that babe's auspicious star  
And say, "This Akbar will invade Marwar"—<sup>2</sup>  
Or tell that ere his seven-and-thirty-year  
Dominion ceased, not only Bikanir  
Would fall away, but, many a rich prize lost,  
Over our famed *Panchranga*,<sup>3</sup> tempest-tossed,  
Would float proud Akbar's banner: that his son  
Would serve the Emperor, a daughter give  
In marriage to prolong the Moghal line,  
And take from Delhi leave to rule and live—  
"King of the Desert," "Oodey Singh the Fat"?  
Maldeo took leave from noon; but after that

‘अग्निहोत्रेण’ इति तृतीया स्यात्, ‘ज्योतिष्टोमेन’ इतिवदिति वाच्यम् । द्वितीयाया एव छन्दस्या करणार्थकत्वात्, ‘नासाधितं करणम्’ इति न्यायेन असाधितस्य करणत्वायोगात् अर्थात् प्रातर्होमगतसाध्यत्वानुशादकत्वेन वा द्वितीयोपपत्तेरिति तदप्रख्य-  
न्यायादत्र नामधेयत्वम् ।

It cannot be contended that, since the *koma* is a means to the objective urge<sup>1</sup> denoted by the suffix, if the word in question be a name for the *koma*, then it should be in the instrumental case,<sup>2</sup> viz., ‘Agnihotreṇa’ (through the Agnihotra), as in the case of the word ‘Jyotiṣṭomena’ (through the Jyotiṣṭoma sacrifice). For the accusative case-ending can be justified on the ground that it really has by implication the force of the instrumental case-ending, or as a restatement of the fact that the *koma* is to be performed, which is known automatically, inasmuch as on the principle that “a thing that has not itself come into being cannot be an instrument (of something else),” the Agnihotra which is yet to be cannot be an instrument. Hence the word ‘Agnihotra’ is here a name, on the principle of “declaration of a particular thing”

[<sup>1</sup> That is, a person’s inclination

<sup>2</sup> Instead of the accusative ]

तथा “श्येनेनामिचरत्यजेत” इत्यत्र श्येनपदं यागनामधेयम्, न तु यागाङ्गत्वेन श्येनपक्षिरूपगुणविधिः । “यथा वै श्येनो निपत्यादत्ते एवमिवायं द्विपन्तं स्रातृव्यं निपत्यादत्ते यममिचरति श्येनेन” इत्युपमानोपमेयव्यपदेशानुपपत्तिमस्तद्भावात् । “श्येनपक्षी यथा पक्ष्यन्तरं निपत्यादत्ते एवमयमपि श्येननामकः कर्मविशेषो स्रातृव्यं शत्रुं निपत्यादत्ते” इति व्यपदेशः कर्मनामत्वपक्ष एव युज्यते । यागाङ्ग-  
तया श्येनपक्षिविधौ तु स्वस्य स्वेनैवोपमानोपमेयभावः स्यात् ।

## RHYMES OF RAJPUTANA

Times changed : Rajwarra, by great Akbar's wiles  
 And her own feuds divided, grew more tame,  
 Saw fame and fortune in a conqueror's smiles,  
 Her bravest leaders banished under name  
 Of viceroys in the Deccan and elsewhere,  
 Her own blood mixed with Moghal's. Yet where'er  
 The Rahtore went his valour in the air  
 Flashed like a sword, and evermore the same.  
 Nor Malwa, Deccan, Guzerat, nor snows  
 Of Kabul, tide of luck that sank or rose,  
 Moghal, Mahratta, nor the Frenchman's <sup>4</sup> guns  
 Could chill the fire of Jodha's noble sons.

<sup>1</sup> See Note, p. 220.

<sup>2</sup> Marwar is a corruption of Maroo-war, classically Maroost'hali or Maroost'han, "the region of death." The bards frequently style it Mord'hur, which is synonymous with Maroo-désa, or, when it suits their rhyme, simply Maroo. Though now restricted to the country subject to the Rahtore race, its ancient and appropriate application comprehended the entire desert from the Indus to the ocean.—Tod's *Rajasthan*.

<sup>3</sup> The five-coloured flag of the Rajputs.

स चायुक्तः । तस्माच्छेनतुल्यताव्यपदेशाच्छेनपदं कर्मनामधेयम् ।  
ततश्च 'अभिचारश्च शुश्रूषकामः श्येननामकेन यागेन अभिचारं  
मावयेत्' इति शास्त्रार्थः ।

Similarly, in the sentence, "He who wants to kill (his enemy) should sacrifice through the Syena" (*Śaṅ. Br. III. viii. 2*), the word 'Syena' is the name of a sacrifice, and not an injunction relating to an accessory, viz., a hawk, as a subsidiary to a sacrifice; for then the distinctive mention of something being likened to some other thing would be inconsistent in the sentence, "Just as a hawk swoops on and seizes (its prey), so does this man swoop on and seize his spiteful enemy—whom he desires to kill through the Syena (sacrifice)" (*Ibid. III. viii. 3*). As a hawk swoops on and seizes another bird, so does this particular rite called Syena swoop on and seize one's enemy—this distinctive mention would be consistent only if 'Syena' was the name of a rite. Were it, however, an injunction about a hawk as being a subsidiary to a sacrifice, an identical thing would be likened to itself, which is not proper. Hence, on account of the distinctive mention of likeness to a hawk, the word 'Syena' is the name of a rite. Therefore the sentence means, "He who desires to kill his enemy, should effect the killing through the sacrifice called Syena."

नन्येवमन्यमिचारस्यापि वेदोक्तत्वात् आभिचारिके कर्मण्या-  
स्तिकानामपि प्रवृत्तिः स्यादिति चेत्, न त वेदोक्तोऽप्यभिचारो  
वेदविहितो न भवति, फलत्वात् । 'फलं न विधेयं किन्तु फलमुद्दिश्य  
तत्साधनत्वेन कर्मैव विधेयम्' इति सिद्धान्तात् । अतोऽभिचार-  
स्याविहितत्वेन प्रत्यबायजनकत्वम् ।

*Objection:* Even in that case, since killing, too,

## AMRA SINGH

THINK of Gaj Singh, his father Raja Soor,  
Amra and Jeswant his two sons : those four  
Were specimens in truth of the Rahtore—  
Bad in the blood he may be, never poor.

You've heard of Amra? Fire was in his veins,  
The Deccan knew it : many a glorious fight  
Attested there the fury of his might.  
But when it came his turn to hold the reins

As chief of Maroo, somehow there was fear ;  
Which ended in his brother being seated  
Upon the *gadi*, and his going from here<sup>1</sup>  
Hotter than ever, ready for affray

is mentioned in the Vedas, believers<sup>1</sup> (*āstikas*) as well would feel inclined towards rites relating to killing.

*Reply:* No; killing, although mentioned in the Vedas, is not enjoined by them, since it is a result, and it has been decided (in this system) that "results are not enjoined, but only rites as means to certain desired results."<sup>2</sup> Hence killing, not being enjoined, produces demerit.

[<sup>1</sup> Those who believe in God and an after-life inculcated in the Vedas.

<sup>2</sup> Which automatically follow from those means. For the idea see: *Pā. Mī. Sū.* IV. 1. 2b.]

यद्यम् "उद्भिदा यजेत पशुकामः" इत्ययं पशुरूपरत्नाय विधित्सितस्य यागस्य उद्भिदपत्रं नामधेयम्, न तु यथाकथञ्चिन् प्रातःयागमुदित्य तदङ्गतयोद्भिद्रूपगुणविधिः । यथादिषदुद्भिदा-मरुस्य गुणस्याप्रसिद्धत्वात् । यागे तु 'उद्भिदते फलमनेन' इति योगसम्भवाद्वागनामस्यम् ।

Similarly, in the sentence, "One who desires cattle should sacrifice through the Udbhid" (*Tān. Br.* XIX. vii. 2), the word 'Udbhid' is the name of a sacrifice sought to be enjoined for attaining animals as results, and not an injunction regarding an accessory called Udbhid, as a subsidiary to a sacrifice somehow already known; for there is no accessory called Udbhid—like cord etc. In the case of a sacrifice, however, since the derivation is possible that "it shoots up (udbhid) a result," the word can be the name of a sacrifice.

ननु 'उद्भिदते भूमिनेन' इति योग्यमेव खनित्रादायशुद्धिः प्रयोगसम्भवात् खनित्रादिगुणविधिः किं न स्यादिति चेत्, न । यथाहोमस्थले गुणविधिः अपि यत् न शक्यते । विद्वद्विद्व-

With man or tiger. Soon there came a day  
When, careless of the Emperor, who had cheated  
His hopes, he made continual neglect  
Of service such as emperors expect :  
Whereat the World's King fumed to be obeyed,  
Threatened a fine ; bold Amra, unafraid,  
Replied his fortune lay in his sword-blade.  
So anger filled the soul of Shah Jahan.  
To take the fine he sent Salabat Khan  
With speed : the Bakshi<sup>2</sup> hurried back much faster  
With words of insult carried to his master.

Then Amra, summoned to a full durbar,  
Strode swiftly past each wondering *mansabdar*<sup>3</sup>  
Up to the Presence, and with one quick dart  
Buried his dagger in Salabat's heart.  
The next blow nearly fell upon the King,





Who fled—a pillar marked the dagger's swing.  
 And ere the Rahtore's work and life were done  
 Five Ameers sought the mansions of the Sun ;  
 While his retainers, clad in saffron, drew  
 Their swords on all around and hacked and slew.

Thus Amra entered Amrapura,<sup>1</sup> mad  
 With rage : Champáwat and Kumpáwat, glad  
 To avenge on Moghal enemy his fate,  
 Rushed also with him thro' that city's gate.  
 Last, his brave Bundi Queen, to prove her clan  
 Of Rajput womanhood not less than man,  
 Bore her lord's body from that carnage dire  
 And passed with it upon the funeral pyre.

<sup>1</sup> See Note, p. 222.

<sup>2</sup> Paymaster of the troops.

<sup>3</sup> "Of the 416 *mansabars*, or military commanders, of Akbar's empire, from leaders of 200 to 10,000 men, 47 were Rajputs, and the aggregate of their quotas amounted to 53,000 horse."—Tod, vol. i. p. 253.

<sup>4</sup> An immortal shade.

Similarly, if Udbhid be an accessory enjoined with reference to a sacrifice, then the latter is more important than the accessory sought to be enjoined, is something (known) to which reference is made, and it is something restated; this is the second triad of characteristics) in a sacrifice. And these two triads, opposed to each other, would apply to one and the same sacrifice. Hence the instance cited is not an injunction regarding an accessory.

न च "सोमेन यजेत" इत्यत्र विच्छिन्नविधौ विनिय सोमशब्दस्य सोमयति यागे लक्षणादङ्गोक्तस्य 'सोमवत्ता यागेनेष्टं भावयेत्' इति सोमविशिष्टयागविधानादया सोमरूपगुणविधिः, तद्वद्विच्छिन्नस्यापि मत्पर्यलक्षणाऽङ्गोद्विच्छिन्नगुणविशिष्टयागविधिः स्यादिति वाच्यम् । सोमादौ मत्पर्यन्तमावात् मत्पर्यलक्षणाया विशिष्टविध्यङ्गीकारात् । उद्भिदाङ्गो नामत्वेन गतिसम्भवादिशिष्टविध्यङ्गीकारायोगात् । तस्माद्योगवशादुद्भिदाङ्गीर्ता नामत्वं ।

It cannot be urged that just as in the sentence, 'One should sacrifice with the *soma*,' even without the mutually opposed triads, the word '*soma*' is admitted to denote by implication a sacrifice that has the *soma* (juice) (for its characteristic), and we understand that a sacrifice characterised by the *soma* is enjoined—the sentence meaning, "One should realise one's desired object by means of the sacrifice characterised by the *soma*," so that it is an injunction regarding an accessory, viz., the *soma*, similarly, here, the word 'udbhid' meaning by implication something possessing that characteristic, the sentence may well be an injunction regarding a sacrifice with a characteristic called Udbhid as its accessory. For, in the case of '*soma*' etc., there being no alternative, an injunction regarding something possessing a particular

## AJIT SINGH

A.D. 1680-1725

JESWANT was cool where Amra was aflame.

A ruler needs must fence ; but no one hated  
The Moghal more. Great was his martial fame,  
Fighting at first for Dara the ill-fated

By the Nerbudda, after in the south,

And last at Kabul. Aurangzeb the King,  
Who cast his arrows with a smiling mouth

And lies like honey, kept brave Jeswant Singh  
Afar from Maroo. Forty years our Chief,

But ever viceroy in some distant clime,  
Until he died at Kabul, bowed with grief ;

characteristic is admitted by attributing to those words the implied meaning of 'possessing a certain characteristic.' But in the case of words such as 'udbhid,' since there is the possible alternative of treating them as names, it is improper to admit an injunction regarding something possessing a certain characteristic. Therefore, Udbhid and the like are names by virtue of derivation.

तथा "चित्रया यजेत पशुकामः" इत्यत्र चित्रापदं प्राजापत्य-  
नामधेयम् । "दधिमधुघृतमापो घानास्तण्डुलास्तत्संसृष्टं प्राजा-  
पत्यम्" इत्यत्र 'तत्संसृष्टं प्राजापत्यम्' इति सामानाधिकरण्यादयो  
दध्यादिद्रव्यपदस्य प्राजापतिदेयतासम्बन्धः धृतः तेनानुमितो यागो  
विधीयते । विहितस्य यागस्य फलप्राप्त्यर्थं "चित्रया यजेत"  
इति वाक्यं फलसम्बन्धविधायकम् । तत्र फलार्थत्वेन पुनर्विधि-  
रिति तस्य प्राजापत्ययागस्य दध्यादिविचित्रद्रव्यकृत्यात् चित्रापदं  
कर्मनामधेयम् ; न तु "अग्नीषोमीयं पशुमालभेत" इति वाक्य-  
प्राप्तं पशुयागं 'यजेत' इत्यनूय चित्रत्वस्त्रीत्वरूपगुणद्वयविधानम् ।  
मानान्तरप्राप्तं कर्मोद्दिश्य तत्रानेकगुणविधाने वाक्यभेदात् ।  
तदुक्तम् "प्राप्ते कर्मणि नानेको विधातुं शक्यते गुणः" इति ।  
मानान्तरप्राप्ते कर्मणि त्यनेकदेवताऽष्टाकपालपुरोडाशमावास्या-  
पूर्णमास्याद्यनेकगुणविशिष्टो द्रव्यदेयतासम्बन्धेनानुमितो यागो  
विधीयते इति सिद्धान्तः । तदुक्तम् "अप्राप्ते तु विधीयन्ते बहवो-  
ऽप्येकयज्ञतः" इति ।

Likewise, in the sentence, "One who desires cattle should sacrifice through the Citrā" (*Tai. S. II. iv. vi. 1*), the word 'Citrā' is the name of the sacrifice relating to Prajāpati. In the sentence, "Curd, honey, ghee, water, fried barley and rice—associated with these is the sacrifice relating to Prajāpati," from the co-ordination (of the subject and predicate) in the last

His only son a martyr in life's prime  
By poison and the tyrant. "Arung's<sup>1</sup> sighs  
Ceased not while Jeswant lived," our bards have sung;

But after Jeswant *saverga*<sup>2</sup> gained, the young  
Ajit was born to him; and this, the prize  
And hope of Maroo-désh, a gallant band  
Of Rahtores bringing from that northern land,  
Was stayed at Delhi by the King's command.  
"Give up the child," he said, "and you shall share  
His birthright." Faithful to their trust they made  
Reply. Surrounded by a host they quaffed  
The last deep draught of opium,<sup>3</sup> and laughed  
Defiance to false Arung's fiendish craft.

The infant prince was first by stealth conveyed,  
Hid in a basket, by a Meah<sup>4</sup> true,  
Who safely passed the Moghal ambuscade.

part of the sentence, we understand that a sacrifice inferred from the expressed relation of the six materials beginning with curd to the deity called Prajāpati, is enjoined. To satisfy the expectancy regarding the result of the enjoined sacrifice, the sentence, "One who desires cattle should sacrifice through the Citrā," lays down the relation (of the rite) to the result. Here, there is a further injunction for the sake of the result, and therefore, inasmuch as that sacrifice relating to Prajāpati consists of diverse (*vicitra*) materials such as curd, the word 'Citrā' is the name of a rite; not that restating, through the words 'should sacrifice,' the animal sacrifice known from the sentence, "One should kill the animal relating to the Fire and the Moon," two accessories, viz., diversity and femininity, are enjoined. For if more accessories than one are enjoined with reference to a rite already known from some other source, it would create a split of the sentence. As it has been said, "With regard to a rite already known, more than one accessory cannot be enjoined" (*Tan. Vār. II. ii. 6*). But with regard to a rite not known from any other source, the decision is that a sacrifice possessing multiple characteristics such as many deities, a cake baked on eight thin tiles and the new- or full-moon day, and inferred from its relation to materials and deities, is enjoined. As it has been said, "But with regard to an unknown rite, many accessories even are enjoined in one effort" (*Ibid.*).

[<sup>1</sup> That is, in a single sentence uttered with one effort.]

अथ—यथा "पशुना यजेत" इत्यत्र मानान्तर्गतात्तयागमुद्दिश्य तदङ्गत्वात् 'पशुना' इत्येकपदोपादानात् पशुद्वयतद्गतलिङ्गसंख्यानां त्रयाणां वाक्यमेव विनिय विधिर्द्विहृतः, तद्वत्त्रयैकपदोपात्त-

Then the Rahtores their wives and daughters drew  
Into a room where gunpowder was laid.  
The torch applied, those grim old warriors, free  
From care, sang each to other joyfully—

*Let us swim in the ocean of fight  
To the mansions of the Sun ;  
We have lived and fought in the sight  
Of our lord whose battles are done ;  
And we fear no Islamite  
Tho' he be as fifty to one.*

*The star of a tyrant abhorred  
To-day may be in ascendant ;  
Shall we kneel and feast from his board,  
On his bounty be dependent ?  
We have tasted the gifts of our lord,  
And will make his salt resplendent.*



चित्रत्वश्रुत्यविशेषितपशुद्रव्यकारकस्य विधानात् वाक्यभेदः ।  
अत एव तत्र विधेयस्य पशोरुपादेयत्वात् तद्वतमेकत्वं यदाहुतया  
विशक्षितमित्येकेनैव पशुना दृष्टव्यम्, “ग्रहं संमार्ष्टि” इत्य-  
उद्देश्यगतत्वादेकत्वमविशक्षितमिति सिद्धान्तप्रवादः ।

*Objection:* Just as in the sentence, “One should sacrifice with an animal,” with reference to a sacrifice already known from some other source, an injunction is admitted, without a split of the sentence, regarding three things, viz., the material, that is, animal, and its sex and number—all cognised from the same phrase ‘with an animal’—as subsidiaries to that sacrifice, similarly, here also a constituent of the sacrifice, viz., the material animal, characterised by variegatedness and femininity—cognised from the same phrase<sup>1</sup>—being enjoined, there is no split of the sentence. For this very reason, since the animal which is enjoined is something that is utilised, its unity is sought to be conveyed as a subsidiary to the sacrifice; hence the sacrifice should be performed with only one animal. In the sentence, “One should scour the sacrificial cup,” however, the unity is not sought to be conveyed, since it relates to a matter under reference (*uddeśya*).<sup>2</sup> Such is the traditional decision in this system.

[<sup>1</sup> ‘Through the Citrā.’]

<sup>2</sup> That about which a predication is made.]

कथम्? “ग्रहं संमार्ष्टि” इत्यत्र ‘ग्रहम्’ इति द्वितीया  
ग्रहस्येप्सिततमत्वेनोद्देश्यत्वात् प्रयोजनवत्त्वाच्च प्राधान्यं गम्यते ।  
संमार्गस्तु ग्रहं प्रति गुणभूतः । ‘प्रतिग्रहानं गुणं भावर्तनीयः’  
इति न्यायात् ‘यावन्तो ग्रहास्तेषां सर्वेषां संमार्गः’ इति निश्चये  
सति, ‘कति ग्रहाः संमार्गर्तनीयाः’ इति बुभुत्साया अभावाद्बुद्देश्यगत-  
ः ध्रुवमाशमन्यविशक्षितम् । यमुच्येत “नेदमुद्देश्यगतं किंतु

*Let the music of sword and shield  
Begin for the brave Rahlora,  
His blood shall flow as on field  
Of renown his fathers' before,  
Let his eyes by sleep be sealed,  
He shall wake in Chandrapore<sup>5</sup>*

No man might look to ride thro' such a host,  
But Govind<sup>4</sup> smiled. Heroic Doorga Dàs  
(A name for evermore our country's boast,  
His virtues those of gods above surpass),  
With a choice few our Jeswant's child regains,  
And speeds once more towards Maroo's sandy plains.  
But war is all around: for safety's sake  
To sacred Abu Maroo's Hope they take,  
And there in secret among monks, unknown  
His birth, they rear him for his father's throne.

स्वयं विधेयम्—‘ग्रहं संमृज्यात्, तं चैकम्’ इति, तथा सति विधेयभेदाद्वाक्यभेदः स्यात् । तथा शुभ्रत्वाया भभावात् विधानायोगाद्योद्देश्यगता संख्या न विवक्षिता । उद्देश्यगतमपि विशेषणं किञ्चिद्विवक्षितं यस्य विशेषणस्य विवक्षां विना उद्देश्यप्रतीतिर्न पर्यवस्यति । यथा तत्रैव ग्रहत्वं विवक्षितम्, तद्विवक्षां विना उद्देश्यस्वरूपस्य ज्ञातुमशक्यत्वात् । तेन ग्रहजातीयसाधनकसोमयागापूर्यार्थत्वाद्यमसेषु न संमर्ण इति स्थितम् ।

How? In the sentence, "One should scour the sacrificial cup," from the accusative case in the word 'cup,' the cup, being what is most desired, is a matter under reference, and its predominance is understood from this fact as also from its possessing utility. The scouring, however, is an accessory to the cup. For on the principle, "With regard to each predominant item the accessory is to be repeated," we know for certain that all the sacrificial cups that are there, are to be scoured. Consequently, there being no curiosity as to how many cups are to be scoured, the unity pertaining to the matter under reference, although expressed, is not sought to be conveyed. If it be urged that the unity does not relate to the matter under reference, but is itself a predicate, meaning, "One should scour the sacrificial cup and that, too, one," then an extra thing being enjoined, it would create a split of the sentence. Similarly, an injunction also not being in order on account of the absence of curiosity, the number relating to the matter under reference is sought to be conveyed.<sup>1</sup> Some characteristic of the matter under reference even may be sought to be conveyed, but it should be such that without its being conveyed, the matter under reference itself would not be intelligible. As, in the very instance cited, the special character of the sacrificial cup (*grahatva*) is

But six-and-twenty years must pass of war  
Such as was never waged in days before,  
Thousands of Rajputs *svarga's* mansions swell,  
And lakhs of Moslems grind their teeth in hell,  
And Arung there the *nusser*<sup>1</sup> of their curses  
Receive<sup>2</sup>—ay, victories, reverses  
Must pass in shoals ere Jodhpore once again  
Proclaim her Ajit lord of all the plain.

Did Arung dream that Jeswant's babe, concealed  
And borne by Meah true, thro' hand of Fate  
Which conquers all, would one day wave the shield  
Of triumph, thundering at his palace gate—  
Make and unmake the World's King, take Ajmere,  
And reign from Sambhur Lake to Jesalmere?  
Yet so it came. Had Akbar lived, Chauhan,  
Sesodia, Hara, Bhattia, Rajasthán

sought to be conveyed, for unless this is done, it would be impossible to know the real nature of the matter under reference.<sup>1</sup> Therefore it is established<sup>2</sup> that, since the scouring is for producing the unique result is a *soma* sacrifice, an accessory to which is the species of sacrificial cups (*graha*), it is not to be performed with regard to sacrificial bowls (*camasa*).

[<sup>1</sup> In *Pū. Mī. Sū.* III. 1. 14.

<sup>2</sup> Viz., the cup.

<sup>3</sup> In *Pū. Mī. Sū.* III. 1. 17.]

“पशुना यजेत” इत्यत्र तु यार्गं प्रति पशुर्विधेयत्वाद्गुणभूतः । प्रतिगुणं प्रधानागृप्तिर्नास्तीति कियद्भिः पशुभिः पागः कर्तव्य इत्याकांक्षायां एकपचनेन प्रतीयमानं विधेयगतमेकत्वं नियमितम्, शुभुत्सितत्वात् ।

किञ्च लिङ्गसंख्याविशेषितस्य पशुद्रव्यरूपकारकस्य पशोर्पाचस्य विधेयत्वाद्विधेयपशुद्रव्यं तत्रतलिङ्गसंख्यादेरपि क्रियाङ्गत्वादेकत्वं नियमितम् ।

But in the sentence, “One should sacrifice with an animal,” the animal, being the thing enjoined, is an accessory to the sacrifice. Since the principal item is not to be repeated with each accessory, there is the expectancy regarding how many animals would be required for the sacrifice, and to satisfy this, the unity of the thing enjoined, which is obvious from the singular number, is sought to be conveyed,<sup>1</sup> since one desires to know about it.

Moreover, since the material animal, which is a constituent of the sacrifice, which is specified in respect of sex and number, and which is cognised from the same word, is the thing enjoined, through the enjoined animal its sex and number are also subsidiaries to the

With all her tribes, had not combined his power  
(For it was wise) to crush, e'en for an hour.

But Arung thrust his Islam down our throats,  
Shattered our idols ;<sup>9</sup> so when Lord Ajit  
Crested the wave and sank the bigot's boats,  
He made the Rahtore's lordship so complete  
That rites of Islam not a soul might dare  
To practise, and in Maroo everywhere  
Dread silence held the Moslem's call to prayer.

---

This same Ajit (the ways of Fate are deep !)  
Exiled brave Doorga Dàs, his staunchest friend ;  
And by his own son murdered in his sleep,  
His splendid reign was brought to sudden end.

rite, and therefore the unity of the animal is sought to be conveyed.

[*Ibid.* IV. i. 15.]

अथवा एतीयया विभक्त्याऽभिहितयोर्लिङ्गसंख्ययोर्विभक्त्याऽभिहिततया करणकारकशक्त्याऽऽत्मसात्कृतयोः प्रातिपदिकार्थ-पशुद्वयेण सम्बन्धमनादृत्य तद्वदेव साक्षात् विमाङ्गत्वेन विधाने सति पश्चाद्वरुणैकहायनीन्यायेन परस्परमन्वयः—यागाङ्गत्वेन विहितो यः पशुः स एकः पुमांश्चेति। यथा “मद्वश्या पिङ्गास्या एक-हायन्या गवा सोमं क्रीणाति” इत्यत्र कारकाणां क्रियान्वयनियमात् करणविभक्तिमिरादण्यपिङ्गाक्षीत्यादीनां चतुर्णां परस्परमनन्विता-नामेव सोमक्रयणाङ्गत्वेन अन्वये सति आदण्यार्देगुणस्यामृतस्य स्वतः क्रियासाधनत्वायोगात् क्रियासाधनैकहायनीगोपरिच्छेद-कत्वेन पश्चात् परस्परं पार्श्विकान्वयः—या एकहायनी गौः सा पिङ्गाक्षी अरुणेति, तद्वत्।

Or, the sex and number denoted by the instrumental case-ending and appropriated by the power of the instrumental case denoted by that case-ending, may, to the disregard of their relation to the meaning of the stem, viz., the material animal, be, just like the latter, directly enjoined as subsidiaries to the rite, and then mutually related on the analogy of “the red, one-year-old,” etc., so as to mean that the animal that is enjoined as a subsidiary to the sacrifice is one and a male. To explain: In the sentence, “One should buy the *soma* creeper in exchange for a red, tawny-eyed, one-year-old cow,” since the rule is that cases should be construed with the verb, the four items, viz., redness, tawny-eyedness and so on, are related, on account of their instrumental case-endings, as subsidiaries to the buying of the *soma* creeper, without at all being construed with one another. And

'Tis not a century years must pass of yet  
 Such as were never waged in days before  
 The walls of Rajput strongholds stand  
 And hosts of Moslems grind their teeth in hate  
 And Arung share the misery of their woes  
 Receive 'em, victors, reverses  
 Must pass in shade ere Jodhpore once again  
 Proclaim her Ajit lord of all the plain

Did Arung dream that Jeswant's babe, concealed  
 And borne by Meah true, thro' hand of Fate  
 Which conquers all, would one day wave the shield  
 Of triumph, thundering at his palace gate—  
 Make and unmake the World's King, take Ajmere,  
 And reign from Sambhur Lake to Jesalmere?  
 Yet so it came. Had Akbar lived, Chauhan,  
 Sesodia, Hara, Bhattia, Rajasthan



since redness etc. being attributes<sup>1</sup> and formless, cannot directly be the means to a rite, they, as limiting the one-year-old cow which is the means to the rite, are afterwards<sup>2</sup> connected with each other by a subsequent relation, meaning: The cow that is one-year-old is tawny-eyed and red. The above-mentioned case is analogous to this.<sup>3</sup>

[<sup>1</sup> Not substances.

<sup>2</sup> After the initial total comprehension

<sup>3</sup> *Pū. Mī. Sū. III. 1. 12.*]

तदेवमुद्देश्यगतविशेषखमविवक्षितम्, उपादेयगतं विवक्षितमिति स्थितम् । एवञ्च चित्रापदेन चित्रत्वह्योभयविशेषितपशुकारकस्य यजेतेति पदानुदितेऽग्नीषोमीयपशुयागे विधातुं शक्यत्वात् कथं नामत्वमिति चेत्, न । यथा सति प्रकृतस्य प्राजापत्ययागस्य फलसम्बन्धाकांक्षस्य हानम् । अप्रकृतस्य अग्नीषोमीययागस्य कल्पना च स्यात् । तदुद्वयमयुक्तम् । तस्माच्चित्रापदं कर्मनामधेयम् । एवं तत्प्रख्यादिभिरन्यतमेन सर्वत्र कर्मनामत्वमूह्यम् ॥ इत्थं विधिशास्त्रस्य प्रामाण्यं विचारितम् ।

Thus, then, it is established that the characteristics of the matter under reference are not sought to be conveyed, but those of what is utilised are. Hence, inasmuch as by the word 'Citrā' a constituent, viz., an animal characterised by both variegatedness and femininity, can be enjoined for an animal sacrifice to the Fire and the Moon, restated by the words 'should sacrifice,' how can 'Citrā' be a name?

*Reply:* Not so; for in that case the sacrifice to Prajāpati, which is the topic under discussion, and which needs to be related to a result, would be a sacrifice to the Fire and the Moon, which is not the topic under discussion, would be improper. Both these are improper. Therefore

With all her tribes, had not combined his power  
(For it was wise) to crush, e'en for an hour.

But Arung thrust his Islam down our throats,  
Shattered our idols ;<sup>9</sup> so when Lord Ajit  
Crested the wave and sank the bigot's boats,  
He made the Rahtore's lordship so complete  
That rites of Islam not a soul might dare  
To practise, and in Maroo everywhere  
Dread silence held the Moslem's call to prayer.

---

This same Ajit (the ways of Fate are deep !)  
Exiled brave Doorga Dàs, his staunchest friend ;  
And by his own son murdered in his sleep,  
His splendid reign was brought to sudden end.

the word 'Citrā' is the name of a rite. So, from any one of the grounds such as 'declaration of a particular thing,' we are to understand everywhere that a given word is the name of a rite. Thus the authoritativeness of a sentence inculcating an injunction has been discussed.

[<sup>1</sup> In the sentence, "One who desires animals should sacrifice through the Citrā."] ]

### CORROBORATIVE STATEMENTS

अथार्थवादो विचार्यते । अर्थवादानां तु स्वार्थपरत्वे प्रयोजना-  
भावाक्षयपक्षविधिवशेन फलवद्ध्यक्षानार्थत्वस्यावश्यकत्वात् विधेय-  
गतप्राशस्त्यप्रतिपादनद्वारा विधिवाक्यैक्याक्षयतया प्रामाण्यम् ।  
स घनुर्विधः—निन्दा-प्रशंसा-परकृति-पुत्राकल्पभेदात् ।

तत्र निन्दाऽर्थवादो यथा "असत्त्वं वा घतद्वयवच्छब्दोमम्,"  
"अघ्नूजं हि रजतं यो बर्हिषि ददाति पुत्राऽस्य संवत्सराहुर्गृहे  
वृद्धिः" इत्यादि ।

प्रशंसार्थवादो यथा "शोभतेऽस्य मुखं य एव वेद," "वायुर्धै-  
र्येण देवता, वायुमेव स्वेन भागधेयेनोपपन्नति, स एवेन भूतिं  
गमयति" इत्येवमादिः ।

Now corroborative statements (*arthavāda*) are being discussed. Since corroborative statements will be of no use<sup>1</sup> if their import be for its own sake, they must, on account of the injunction regarding study,<sup>2</sup> necessarily be for the purpose of imparting a knowledge of useful things; hence they are authoritative only as forming a unitary passage with sentences inculcating an injunction, by demonstrating the praiseworthiness of what is enjoined. They are of four kinds, being divided into condemnation, eulogy, heroic performance and past incident.

## EPILOGUE

'Twas Ajit's daughter given to Ferokhsir

In marriage at the Court of Delhi led,

If I may say so, to your presence here.

For while the nuptials, as you may have read,

Were going on, upon the Emperor fell

A sickness, which an English doctor's skill

Soon cured ; and so the marriage went off well.

The Emperor, grateful, signified his will

To let the doctor name his own reward ;

And he, instead of asking for a hoard

Of silver, sought a *firmán* for a friend

To start a factory—which in the end

Became a town, Calcutta—brought your Clive

And Warren Hastings. Thus a single hive

Of these, instances of condemnatory corroborative statement are passages like, "It is no sacrificial session (*satra*) that is devoid of the three syllabic numbers—twenty-four, forty-four and forty-eight" (*Tai. S. VII. III. vi. 2, etc.*), and "He who bestows silver, which is produced from tears,<sup>4</sup> in the sacrifice called Barhis, has lamentation in his home before the lapse of a year" (*Tai. S. I. v. i. 2*).

Instances of eulogistic corroborative statement are passages like, "He who knows thus has a shining face" (*Tān. Br. XX. xvi. 6*)<sup>5</sup> and "The Wind is indeed a very swift deity; if a person approaches (i.e., worships) him only with the special offering of the deity, the latter certainly makes him attain prosperity" (*Tai. S. II. I. i. 1*).<sup>6</sup>

[<sup>1</sup> It will be of no good to anybody merely to know, for instance, that the Wind is a very swift deity; for this will not impel him either to do anything or to desist from any action.

<sup>2</sup> In the sentence, "One's own Vedas should be studied." The Vedas include the corroborative statements.

<sup>3</sup> Representing the Gāyatrī, Triṣṭubh and Jagati metres respectively.

<sup>4</sup> The story is this: Once the gods went out to fight the demons, depositing their valuables with the deity Fire. Fire took a fancy to the treasures and fled with them. The victorious gods, on their return, saw his treachery, hunted him out and forced him to return their deposits. Fire thereupon fell to tears, and these became silver.

<sup>5</sup> The passage follows the injunction about a rite called Gargatirātra.

<sup>6</sup> The quotation is preceded by the injunction, "One who prosperity should touch the white animal (a to the deity Wind.)"

पुरुषेणेदं कर्म श्रुतमिति प्रतिपादकोऽर्थ्यादः पर-  
"अग्निर्वा मन्त्रमयत" इत्यादिः ।

Of bees that looked for honey, stinging, slowly  
 Spread over Hindusthan, and merchants lowly  
 Built up the empire of your Empress Queen.  
 That is how Ajit's daughter on the scene  
 Comes in.

But as for Doctor Hamilton,  
 I never heard that anything was done  
 For him. Clive has a statue—he has none.<sup>10</sup>

<sup>1</sup> In the language of the Bards Aurangzeb is always "Arung."

<sup>2</sup> Paradise.

<sup>3</sup> This draught was the usual prelude to death or victory in fight.

<sup>4</sup> A term of respect applied to a Mahomedan, imputing respectability and experience.

<sup>5</sup> City of the Moon.

<sup>6</sup> Krishna—the supreme deity.

<sup>7</sup> A gift presented in token of homage or respect.

<sup>8</sup> Aurangzeb died A.D. 1707.

<sup>9</sup> See Note, p. 222.

<sup>10</sup> Tod remarks: "To borrow the phraseology of the Italian historian, 'obligations which do not admit of being fully discharged are often repaid with the coin of ingratitude'; the remains of this man rest in the churchyard of Calcutta, without even a stone to mark the spot."

पश्यन्तृकार्यमतिपादकोऽर्पयाद् बुताहव्यः । यथा "तमरा-  
पद्मिया धिया स्वा वप्यासुः" इत्यादिः ।

Heroic performance<sup>1</sup> is that corroborative statement which demonstrates that a particular work was done by a great personage; for example, the passage, "Fire desired," etc.<sup>2</sup> (*Tai. Br. III. 1. iv. 1*).

Past incident is that corroborative statement which demonstrates something that has been narrated by another; for example, the passage, "He cursed it, saying, 'May people kill you whenever they have a mind to (or, by various devices)!' " (*Tai. S. II. vi. vi. 1*).

[<sup>1</sup> Authorities differ on the definitions of this and the next item. According to Kumāṇa Bhaṭṭa and others, both these are narrations of some past event, the former by one person and the latter by many persons.

<sup>2</sup> The passage reads thus: "Fire desired, 'Let me be a voracious eater among the gods.' He offered this cake baked on eight thin tiles to the deity Fire and the Pleiades. From that, verily, he became a voracious eater among the gods," etc. The commentator Śāyana explains the first word 'Fire' as a man who in the next cycle became the deity Fire by performing the requisite rite.

<sup>3</sup> The deity Fire decided not to carry any more offerings to the gods, lest he, too, should die of exhaustion like his three elder brothers. He fled and hid himself in water. The gods started in search of him, and when they happened to come to that water, a fish betrayed the deity. Fire thereupon cursed the whole species that way. Then he agreed to resume his service to the gods on their acceptance of his term that whatever offerings fell outside the boundary of the sacred fire would go to his departed brothers. This explains the injunction, "One should put a boundary" (round the fire with three fagots), which follows the corroborative statement.]

## THE FOUNDING OF BIKANIR, A.D. 1489

*Bika, son of Jodha, addresses the Godarra and Roneah Jits*

O PATRIARCHS of the desert, ye have heard  
Of Jodha and the kingdom he hath won ;  
Strength of the lion, swiftness of the bird,  
Hath Bika the Rahtore, brave Jodha's son.  
Your clans are warring, ye have suffered long,  
Roneah, Godarra, I will make you strong.

Ye fear your kindred Jits, ye dread the band  
Of Ehattis plundering from Jesalmere—



तत्र निन्दाऽर्थवादस्य विधेयान्यनिन्दाद्वारा विधेयप्राशस्त्यपर-  
त्यम् । “अग्रजम्” इत्यादिरजतनिन्दाद्वारा विधेयभूतरजतद्वारा  
निषेधप्राशस्त्यपरत्ये विरोधाभावात् । इतरेषां त्रयाणां साक्षात्  
प्राशस्त्यपरत्यमेव । “वायुर्वै” इत्यर्थवादस्य वायुः क्षिप्रगामि-  
त्यादतीव प्रशस्ता देवता, भूतस्तद्देवत्वं कर्म प्रशस्तमिति विधेय-  
देवतागतप्राशस्त्यप्रतिपादनद्वारा विधेयकथाक्यत्यम् ।

Of these, condemnatory corroborative statement  
devotes itself to praising the thing enjoined by  
condemning things other than that. Since the con-  
demnation of silver in the passage, “He who bestows  
silver,” etc. is intended to praise what is enjoined,  
viz., not making a gift of silver, there is no contra-  
diction. The other three are but directly eulogistic. The  
corroborative statement, “The Wind is indeed,” etc.  
suggests that the Wind, being swift in movement, is  
an exceedingly laudable deity, and therefore a fit  
with that as its deity is praiseworthy. It thus forms a  
unitary passage with the injunction by demonstrating  
the praiseworthiness of the deity that is enjoined.

“अग्निर्वा भक्तमयः” इत्यस्य अग्निदेवतयो वागः पुण्डरी-  
कमयः इत्येतान् प्रशस्तः, आधिक्यविरहितमयः पुण्डरीकमयः  
इति विधेयकर्मगतप्राशस्त्यद्वारा विधेयकथाक्यत्यम् । परम-  
मयःपुण्डरीकम् ।

इति चार्थान्तरमप्यस्ति । यथा “भक्ताः कर्तव्या इति”  
इति विधौ “भक्ताः” इति पदेन द्रवद्रव्यमात्मन्यं प्रतीयते । तच्च द्रव्यं  
इति विधौ कर्तव्यं “कर्तव्यं वै पुण्डरीकम्” इत्यर्थवादपुण्डरीकमिति निर्दिष्टम् इति  
“कर्तव्यं वै पुण्डरीकम्” इत्यर्थवादस्य अन्तिमार्थविरतिरित्येव क्रमात् ।

The passage, “Fire indeed,” etc. suggests that  
the deity to which the deity is Fire was performed

Fear not, my arm and name shall shield your land

And cause your enemies in truth to fear.

Here will I build a city, ay, and make

The wilderness to blossom for your sake.

Whose is this land? The plot of Nêra Jit—

And he will have my city bear his name?

Well said, my friends, his name and mine shall meet

And bring him and your country endless fame.

We will set up a noble city here

On this high ground and call it Bikanir.

Your rights and privileges are secure:

I guard them ever as I would mine own.

Nay, while the line of Bika shall endure,

I promise none shall e'er ascend the throne

Till ye have set the *tika*<sup>1</sup> on his brow.

So, that is done. Your foes are my foes now.

in ancient times by Fire and is therefore praiseworthy, and because of its superiority should certainly be performed by other sacrificers even to-day. So it forms a unitary passage with the injunction through its praise of the rite that is enjoined. The same is to be understood in the other cases also.

Sometimes corroborative statements do other functions, too. For example, in the injunction, "One should spread soaked gravel (on the altar)," the word 'soaked' suggests a liquid substance in general. When a doubt arises as to what that substance may be, we conclude from the corroborative statement, "Ghee verily is light" (Tai. S. II II. ix. 4), that it is ghee. So this corroborative statement is authoritative as deciding a doubtful meaning as well.

## SACRED TEXTS

अथ मन्त्रविचारः । मन्त्राणामपि अभ्ययनविधिना दृष्टस्व-  
स्वाध्यायस्य फलवदर्थज्ञानार्थमेव, न त्वदृष्टार्थत्वम् । दृष्टे  
सम्भवत्यदृष्टकल्पनाऽयोगात् । प्रयोगकाले कर्मज्ञानं विना कर्मानु-  
ष्ठानायोगात् कर्मापेक्षिकमर्थज्ञानं मन्त्रैः क्रियते ।

न चोपदेष्टृवचनादिनाऽप्यर्थस्मरणसम्भवाद्बुद्धानोपपत्तिरिति  
वाच्यम् । मन्त्रैरेवार्थं स्मृत्याऽनुष्ठाने सति फलं भवति नान्यथेति  
नियमाङ्गीकारात् । नियमेनादृष्टस्याङ्गीकारात् तदभावे तज्जन्या-  
दृष्टलोपे सम्मूलं फलं न सिध्यतीति कल्पनत् ।

Now sacred texts' (*mantras*) are being discussed. They, too, on account of the injunction about study of one's own Vedas in their entirety, are solely for imparting a knowledge of useful things, and not for any invisible purpose; for where a visible result is

I am your Chief: ye know my destiny  
 Karniji at Deshnúk some years ago  
 Foretold ;<sup>2</sup> she hath the seer's prophetic eye.  
 Have I not routed Bhattis? Yea, ye know  
 What I have done ; 'tis not for me to say.  
 But you shall see what I will do one day.

<sup>1</sup> "The unguent of royalty." See Note, p. 223.

<sup>2</sup> "On reaching Deshnúk, 16 miles south of the present city of Bikanir, he paid his respects to a famous Charan woman named Karniji, who was known to be gifted with supernatural power. She said to him, "Your destiny is higher than your father's and many servants will touch your feet."—Powlett's *Gazetteer of Bikanir*.

possible, it is improper to assume an invisible one. Since performance of rites is impossible without knowledge of them at the time of performance, sacred texts furnish a knowledge of things that are helpful to the performance of (those) rites.

It cannot be urged that performance can take place inasmuch as recollection of those things is also possible through the utterance of the instructor etc. for the restriction is admitted that results will accrue only if the performance takes place after recollection of the things concerned through sacred texts, and not otherwise. And it being held that the restriction leads to the unique result, it is assumed that in its absence the unique result due to it will be missing, and hence the ultimate result accruing therefrom will not follow.

[<sup>1</sup> As opposed to sacred commentaries (*brāhmaṇas*). See p. 2.]

नन्वेवं मन्त्राणां स्वप्रकाशयेऽर्थे विनियोग इति फलितम् । विनियोगो नाम शेषत्वेनान्यथः । शेषत्वं नाम भङ्गत्वम् । ततश्च “इमामगृभ्णन् रक्षनाम्” इति मन्त्रस्य रक्षनामग्रहणप्रकाशनसामर्थ्यमस्तीति रक्षनामग्रहणप्रकाशनसामर्थ्यरूपात् लिङ्गादेव रक्षनामग्रहणं ब्रूत्वोपपत्तेः “इमामगृभ्णन् रक्षनामृतस्य इत्यश्याभिधानीमादत्ते” इति घञ्चनं किमर्थमिति चेत्, न, परिसंख्यात्वात् । घञ्चनप्रकरणेऽश्वरक्षनामग्रहणं गर्दभरक्षनामग्रहणं चेति द्वयमस्ति । तत्र लिङ्गादश्वरक्षनायां मन्त्रप्राप्ताद्युच्यमानायां लिङ्गाविशेषाद्गर्दभरक्षनायामपि मन्त्रः प्राप्तः, अतो अश्वरक्षनायामेव मन्त्रः कार्यः, न गर्दभरक्षनायामिति मन्त्रनिवृत्तिरूपपरिसंख्याऽर्थोऽयं विधिः ।

**Objection:** So it is evident that sacred texts are applicable to the things expressed by them. And application is being related as an accessory, which means a subsidiary. Therefore, inasmuch as the

## A RAJA'S DYING BEQUEST<sup>1</sup>

BIKANIR, A.D. 1611

MY sons, in Akbar Badshah's reign

(May God confound him and his line!)

There was a varlet in my train

At Court to whom the King would sign

When I was present, make him sit

While I was standing, and play chess.

'Twas thus he sharpened sour wit

Upon the Rajput: and thro' stress

Of circumstance I had to smile

And Akbar's condescension thank:

My fierce blood boiling all the while

At such an insult to my rank.

sacred text, "They seized this rein," etc. (*Tai. S. V. i. ii. 1*), has the power of expressing the seizing of the rein, it is clear from the very indication (*līṅga*), viz., the power of expressing the seizing of the rein, that the sacred text is a subsidiary to the seizing of the rein; so what is the use of (the additional clause in) the sentence, "One should catch hold of the rein of the horse, saying, 'They seized the rein of (the horse, which is a means to) the sacrifice' " (*Ibid*)?

*Reply*: Not so; for it is for the purpose of exclusion. Under the topic of brick-laying,<sup>1</sup> there are two (acts), viz., seizing the rein of the horse and seizing that of the donkey. Now, if it be said that from the indication the sacred text is applicable to the rein of the horse, then, the indication being the same, the sacred text may also apply to the rein of the donkey. Hence this injunction is for the purpose of exclusion, viz., withholding of the sacred text (from one of the two items), meaning that it is to be recited in respect of (seizing) the rein of the horse only, and not that of the donkey.

[<sup>1</sup> See note 1 on p. 22.]

सा च परिसिख्या त्रिदोषा—स्वार्थत्यागः, परार्थस्वीकारः, प्राप्त्याधश्चेति । तत्र "अद्वयमिधानोमादत्ते" इति वाक्यस्य अनेन मन्त्रेणाश्वरक्षणाऽऽदानं कुर्यादिति स्वार्थः, स च त्यक्तः । गर्वमरक्षणातो मन्त्रनिवृत्तिः परार्थः, स च स्वीकृतः । गर्वमरक्षणायामपि लिङ्गात् प्राप्तस्य मन्त्रस्य अनेन बाधश्च इति त्रिदोषा परिसिख्या गत्यभावादङ्गीकृता । गत्यन्तरे सति सा न युता ।

That exclusion has three defects, viz., abandonment of the primary meaning, acceptance of a strange meaning and annulment of the *prima facie* view. Now, the primary meaning of the sentence, "One

So I resolved it should go hard

With that same base-born dog whose fame  
At chess had won the King's regard.

"He shall pay dearly for his game  
When we get back to Bikanir,"

Methought ; but somehow thro' some fate  
Unkind the fellow scented fear

(He was the Dewan of the State)  
And fled to Delhi. (Those who let

The hound escape you may be sure  
My royal wrath did not forget.)

Well, there he prospered, and no lure  
Could tempt him back. When Akbar died

Jahangir Badshah called me. Then  
This Karam Chand Bachawat's pride

(I hated him above all men)  
Was humbled by the hand of Death.



should seize the rein of the horse," is that one should catch hold of the rein of the horse, uttering this sacred text; that is abandoned. The withholding of the sacred text from (the seizing of) the rein of the donkey is a strange meaning; that is accepted. And the sacred text (minus this clause) applies *prima facie*, from the indication, to (the seizing of) the rein of the donkey also; this is annulled by this clause. Thus exclusion, which has these three defects, is admitted, since there is no alternative. It would not be admissible if there were any alternative.

पथमप्यदोषदुष्टविकल्पोऽप्यगतिकोऽङ्गीकृतः । यथा, भ्रान्तेयोऽ-  
प्याकपालः संसृतः पुरोडाशो यागाद्भस्वेनावगतः । तत्र भूप-  
विशेषस्य पुरोडाशस्य प्रवृत्तिद्रव्याकांक्षायाम् अनियमेन यस्य कस्य-  
चिदुद्देश्यस्य प्राप्तौ "धीहिभिर्यजेत" इति वाक्यात् धीहयो नियम्यन्ते ।  
एवं "यवैर्यजेत" इति वाक्यादवा अपि नियम्यन्ते । तयोरेकार्थ-  
त्वाद्विकल्पः ।

पथम् "भतिरात्रे षोडशिनं गृह्णाति" इत्यतिरात्रे षोडशिग्रहणं  
विहितम् । तथा "नातिरात्रे षोडशिनं गृह्णाति" इति प्रतिषेधात्  
ग्रहणाभासो विहितः । तयोर्ग्रहणाग्रहणयोः परस्परविकल्पोरे-  
कस्मिन् प्रयोगेऽनुष्ठानुष्ठानकत्वात् क्वचित् प्रयोगे ग्रहणानुष्ठानम्,  
प्रयोगान्तरे तदभासानुष्ठानमिति तत्रापि विकल्पः ।

Similarly, option (*vikalpa*), which is vitiated by eight defects, is also admitted, there being no alternative. For example, the consecrated cake (*puroḍāśa*) relating to the Fire, baked on eight thin tiles (p. 12), is known to be a subsidiary to a sacrifice. Now, with regard to the *puroḍāśa*, which is a kind of cake, one may ask what is its constituent material; and any material without restriction may be put forward as a

I saw him dying, and my tears  
Deceived his sons ; but his last breath  
Revived, 'tis said, their slumbering fears.  
He warned them that I wept to see  
Him dying<sup>1</sup> undisgraced, and told  
Them never to return to me.  
In vain my grief with theirs condoled,  
That warning stuck.

Now I am dying  
All unavenged on him and his :  
I charge you therefore, cease not trying  
By all the wiles of Nemesis  
To lure Bacháwats here once more.  
And when they come—good boys and true,  
Remembering that slight of yore,  
You know what I would have you do.

<sup>1</sup> Raja Rai Singh, who ruled in Balahr from A.D. 1571 to A.D. 1611.

*prima facie* view. The sentence, "One should sacrifice with rice grains," however, restricts it to rice grains only. Similarly, the sentence, "One should sacrifice with barley grains," restricts it to barley grains also. Since both serve the same purpose, there is an option between them.

Likewise, the sentence, "One should use the cup *ṣoḍaśin* in the Atirātra sacrifice," enjoins the cup named *ṣoḍaśin* in the Atirātra sacrifice. Again, from the negation, "One should not use the cup *ṣoḍaśin* in the Atirātra sacrifice," its non-use is enjoined. Since use and non-use, which are contradictory to each other, cannot both be resorted to in the same performance, therefore in some performance the cup is used, while in some other it is omitted. Thus here also there is an option.

त चाप्यद्वौगुणः । तयाहि—पूर्वं मोहिप्रयोगे यथाशास्त्रस्य  
स्वार्थानुष्ठापकत्वलक्षणप्रामाण्यपरित्यागः, अननुष्ठापकत्वलक्षण-  
प्रामाण्यस्वीकारः । ततो द्वितीयप्रयोगे यथानुष्ठाने यथाशास्त्रस्य पूर्वं  
स्पर्कं यन् प्रामाण्यं तत्स्वीकारः, स्वीकृतं यदप्रामाण्यं तत्परित्याग-  
श्चेति यथाशास्त्रे चत्वारो दोषाः । अथ पूर्वं यद्यप्रयोगे मोहि-  
शास्त्रस्य स्वार्थानुष्ठापकत्वलक्षणं यत्प्रामाण्यं तत्परित्यागः, अन-  
नुष्ठापकत्वलक्षणं यदप्रामाण्यं तत्स्वीकारः । पुनर्द्वितीयप्रयोगे मोहि-  
नुष्ठाने मोहिशास्त्रस्य स्वतत्प्रामाण्यस्वीकारः, स्वीकृताप्रामाण्य-  
परित्यागश्चेति मोहिशास्त्रे चत्वारो दोषाः, इत्यद्वौगुणो  
यिकल्पः ।

And this option is vitiated by eight defects. For example, if the performance is first with rice grains, then the authority of the text prescribing barley, consisting in an inducement to utilise its primary meaning, is abandoned, and its unauthoritativeness.

## THE SEQUEL

Praise be to God ! I, Soor Singh  
When paying homage to the King,  
Succeeded where my father failed.  
By solemn promise I prevailed  
On Karam Chand's two sons to share  
The office that their father bare.

Honoured as Dewans to their side  
Bacháwats flocked and triumph cried,  
Believing that my father's son  
Rejoiced o'er ancient wrong undone.  
They sunned themselves in Fortune's beam.  
Two months I let them dream their dream,  
Then swooped upon them with one bound.  
Four thousand soldiers hemmed them round.

in the form of a lack of inducement to utilise that meaning, is admitted. Next, if in the second performance barley is used, then that authority of the text prescribing barley which was first abandoned is admitted, and its unauthoritativeness that was admitted is discarded. So the text prescribing barley is subject to four defects. Similarly, if barley is first used, that authority of the text prescribing rice grains which consists in an inducement to utilise its primary meaning, is abandoned, and that unauthoritativeness of the text which takes the form of a lack of inducement to utilise that meaning, is admitted. Again, if in the second performance rice grains are used, then the abandoned authority of the text prescribing rice grains is admitted, and its admitted unauthoritativeness is discarded. So the text prescribing rice grains is subject to four defects. Thus an option is vitiated by eight defects.

संच विकल्पः कचिदेकार्थत्वात्, एककार्यकारित्वादित्यर्थः ।  
यथा मोक्षिष्यप्योरेकैकस्य पुरोडाशनिष्पादनक्षमत्वाश्चिकित्साः । कचिन्  
वचनबलात् । यथा, “बृहत्पृष्ठं भवति” इति बृहत्सामसाम्यं पृष्ठ-  
नामकं स्तोत्रं विहितम्, “रघन्तरं पृष्ठं भवति” इति रघन्तरसाम-  
साम्यं पृष्ठस्तोत्रान्तरं विधीयते ।

This option is sometimes due to things having a common purpose, that is, doing the same function. For example, there is an option between rice and barley, since each of them can produce the cake. Sometimes it is due to a scriptural statement. For example, in the sentence, “The *prṣṭha* should consist of the *brhat*” (*Tai. Br. I. II. ii. 4*), a hymn called *prṣṭha*, which is made up of verses called *brhat-sāman*, enjoined; while in the sentence, “The *prṣṭha* should

The day of vengeance broke at last—  
And so they met their fate, and passed.

The dogs ground up their jewels, killed  
Their women—ay, and good blood spilled  
Of Rajput warriors, but not one  
Lived to behold the setting sun.

I had them in a pretty fix—  
For what can one man do 'gainst six?

Their homes laid bare, I made that place  
For evermore a black disgrace  
To Karam Chand and all his race.  
'Tis peopled by the Bojaks<sup>1</sup> now.  
So I fulfilled my father's vow.  
Praise be to God that I his son  
Have done what he would fain have done!

<sup>1</sup> Jain temple sweepers.

consist of the *rathantara*" (*Sat. Br. V. iv. v. 7*), another hymn called *pr̥sthā*, made up of verses called *rathantara-sāman*, is enjoined.

स्तोत्रं च प्रयाजादिवदपूर्वार्थत्वादर्थकर्म । साम तु संस्कार-  
कर्मत्याद्विगुणकर्म । स्तोत्रसाधनीभूतस्तोत्रियाक्षरमिष्यकिरूप-  
संस्कारद्वारा साम्नां स्तोत्रसाधनत्वाद्भोकाणत् । प्रगीतमन्त्रसाध्य-  
मिन्द्रादिगुणिनिष्ठगुणाभिधानं स्तोत्रम् । प्रगीतमन्त्रसाध्यं सामा-  
मिष्यकस्मृगक्षरसाध्यमित्यर्थः । अप्रगीतमन्त्रसाध्यगुणिनिष्ठगुणाभि-  
धानं शस्त्रम् । गानक्रियाविशेषः साम । स्तोत्रसाधनीभूता  
श्रुतः स्तोत्रियाः । तद्गतत्रिवृत्पञ्चशत्यादिसंख्याविशेषः स्तोमः  
इत्येतेषां भेदः । तथाच बृहद्रथन्तरपृष्ठयोः भिन्नापूर्वार्थत्वेन  
एकार्थत्वाभावेऽपि "बृहद्वा पृष्ठं कार्यम्," "रथन्तरं वा पृष्ठं  
कार्यम्," इति वचनयत्नादेव विकल्पः ।

A hymn (*stotra*) is a principal rite, since it is for the purpose of producing the unique result, like the *Prayāja* etc. The *sāman*, however, is a subsidiary rite, since it is a purificatory rite; for *sāmans* are admitted as means to hymns through the purification they produce in the form of disjointed articulation of the syllables of the *rces* called *stotriyās*, which are means to the hymn. A hymn is the recital of attributes abiding in a possessor of them, such as Indra, which is produced by sacred texts that are sung. The last clause means: which is produced by the *rc* syllables manifested by the *sāman*. A *śastra* is the recital of attributes abiding in their possessor, which is produced by sacred texts that are not sung. The *sāman* is a mode of singing. A *rc* that serves as a means to a hymn is designated as *stotriyā*. And *stoma* is a particular number such as nine or fifteen with regard to the *stotriyās*. These are the differences among them.

# RAJA KARAN SINGH OF BIKANIR

A.D. 1639-1669

## PROEM

YOU know how two guns more or less

In the case of a Raja's salute

Will lead him to ban or to bless,

And how very important to boot

Is the distance you go to receive

A Chief, and the place of his seat.

And yet you may hardly believe

The story I'm going to repeat.

Bikaniris still tell it with pride

To show what their Rajas could do ;



So, although the *prṣṭha* hymns called *bṛhat* and *rathantara* are meant to produce different unique results, and as such do not serve an identical purpose, yet there is an option between them solely on the strength of the scriptural statement, "The *prṣṭha* should either be composed of the *bṛhat* or it should be composed of the *rathantara*."

अचित् व्यवस्थितविकल्पः । यथा द्वितीयप्रयाजकर्मणि नाराशंस-  
तनूनपाग्नमन्त्रयोः एकार्यत्वादुपिकल्पः । स च "रात्र्यन्थासिष्टादीनां  
नाराशंसो द्वितीयः प्रयाजस्तनूनपाग्नयेताम्" इति वाक्यादुप्यवस्थित  
इति व्यवस्थितविकल्पः ।

तदेवं धोवनापरपेशाणां विधियापनानाम् अंशप्रयशिष्ट-  
भावेनाविधायकत्वात् प्रामाण्यम् । उन्निदादीनां नामतया, अर्थ-  
वादानां विधेयप्राशस्त्यपरतया, मन्त्राणामनुष्ठेयार्थस्मारकतया  
प्रामाण्यमिति हस्तस्य वेदस्यालौकिके धर्माधर्माभ्येष्ट्यै प्रामाण्यं  
स्थितम् ।

Sometimes there is an option according to specification. For instance, in the second Prayāja sacrifice, since the sacred texts relating to the deities *Narāśansa* and *Tanūnapāt* have an identical purpose, there is an option between them; and because of the sentence, "For kings and for the descendants of *Vasiṣṭha*, etc. the second Prayāja is to be performed with the sacred texts relating to the deity *Narāśansa*, while for others it is to be performed with the sacred texts relating to the deity *Tanūnapāt*," it is a case of an option according to specification.

Therefore, in the foregoing manner, sentences inculcating an injunction (*vidhi*), which is another name for direction (*codanā*), are authoritative, inas-  
much as they enjoin an urge with three parts'; words

And unless their historians have lied

It is all undeniably true.

Other States may say it is not,

Or set it aside with a laugh

As a joke at the end of a plot,

A comedy acted in chaff.

This reading, however, is scouted

By bards who punctilio revere

And won't for a moment have flouted

The dignity of Bikanir.<sup>1</sup>

*A bard of Bikanir is supposed to be speaking to an  
Englishman*

Soor Singh was great, but Karan Singh his son

Did what no man in Rajasthan has done ;

Made its proud chiefs acknowledge him as first,

Bow down to him in durbar (how they cursed!).

such as 'Udbhid' are so on account of being names; corroborative statements are authoritative as setting forth the praiseworthiness of what is enjoined; and sacred texts are so as calling to mind things that are to be performed. Hence the authority of the entire Vedas with regard to transcendental matters called righteous and unrighteous actions is obvious.

[<sup>1</sup> See pp. 47 *et seq.*]

मन्वादिप्रणीतानां स्मृतोनामपि वेदमूलकत्वात्स्यादष्टकादौ धर्मं प्रामाण्यम् । "औदुम्बरी सर्वां वेष्टयितव्या" इति स्मृतिप्रमाणम्, "औदुम्बरीं स्पृष्ट्वोद्गायेत्" इति प्रत्यक्षधृतिविद्वत्त्वात् । सर्ववेष्टने सति धृत्युक्तस्पर्शनस्य कर्तुमशक्यत्वात् । "धैसर्जनहोमीयं वासोऽध्वर्युर्गृह्णाति" इत्यादि स्मृतिप्रमाणम्, धृत्यर्थाविद्वत्त्वेऽपि होममूलकत्वात् ।

The Smṛtis composed by Manu and others also possess authority with regard to righteous ceremonies such as the Aṣṭakā,<sup>1</sup> since they are based on the Vedas. The Smṛti text, "The entire (post made of the) fig branch is to be covered," is, however, not authoritative, inasmuch as it contradicts the manifest Śruti text, "One should chant (the Udgītha) touching the sacrificial post made of the fig tree": for if the entire post be covered, the touching mentioned in the Śruti would be impossible. Smṛti passages such as, "The cloth relating to the valedictory *koma* should be received by the *adhvaryu*," are unauthoritative, because, although not contradictory to the import of the Śruti, they spring from greed.

[<sup>1</sup> A ceremony in honour of the departed]

<sup>2</sup> See note 1 on p. 27.]

तथा शिष्टाचारोऽपि स्मृतिद्वारा धृतिमूलकत्वाद् प्रमाणम् ।

This was the way it came about. His sons  
Késri and Padam Singh were brave in fight,  
And when Prince Dara fought for his own right  
And lost, they were among the lucky ones  
Who won. The Emperor, so people say,  
Brushed from their clothes the dust of battle—yea,  
With his own hand: great honour: he became  
Their friend and Karan Singh's. But all the same  
The crafty Aurangzeb, religion-mad,  
Broke up the temples at our sacred places  
Benares and Brindában, led our races  
To war beyond the Indus River, had  
Contrived a scheme when on the other side  
To humble our religion and our pride,  
Our Hindusthan to bend upon her knee  
To Islam; Akbar's tolerant policy  
Reversing thus. The bigot's secret plan

मानुलसुतापत्नियनादिनिश्चयारस्यप्रमाणम् । "मानुलस्य सुता-  
मूढ्या" इत्यादि स्मृत्या निरिद्धत्वेन स्मृतिविरुद्धत्वात् ।

तदेवं धृतिस्मृत्याचारणां धर्माधर्मयोः प्रामाण्यमुक्तम् ।

Similarly, usage among the cultured is authoritative, since it is based on the Śruti through the Smṛti. Such usage among the cultured as marrying a maternal uncle's daughter, however, is unauthoritative, because this is forbidden by the Smṛti text, "Marrying a maternal uncle's daughter," etc.,<sup>1</sup> and therefore contradicts the Smṛti.

Thus the authority of the Śruti, Smṛti and (approved) usage in the determination of righteous or unrighteous action has been described.

[<sup>1</sup> The concluding part of the verse lays down an expiation, viz., *cāndrāyana*, for the offence.]

### CRITERIA OF A DIFFERENCE OF RITE

स च धर्मः परस्परं भिन्नः । भेदकप्रमाणानि तु शब्दान्तरादीनि ।

तथाहि—यागदानहोमानां यजति-ददाति-शुद्धोत्पर्षायाश्चन्द्र-  
प्रतिपाद्यत्वाच्चन्द्रान्तराद्भेदः । इवस्यत्वनितृप्तिपूर्वकं परस्यत्वा-  
पादानं दानम् ।

"समिधो यजति" इत्यादीनां पञ्चानां घाफ्यानां मध्ये एकस्य कर्मविधायकत्वमन्येषां तस्मिन् कर्मणि गुणविधायकत्वमित्यत्र नियामकभावात्सर्वेषां कर्मविधायकत्वे स्थिते विहितस्य कर्मणः पुनर्विधानं व्यर्थमिति पुनर्विधानसामर्थ्यात् पूर्वयाक्यविहितकर्मणि-  
क्षया उत्तरोत्तराक्यविहितस्य कर्मणो भेदः सिध्यतीत्येतादृश-  
स्थलेष्वविशेषपुनःश्रुतिरूपाद्यजतिपद्माभ्यासात् कर्मभेदः ।

Such righteous acts are different from one another,

Was whisped to the chiefs of Jharkhand  
 That sign was like the sunset in a flash  
 That hour was as the sunset in a flash  
 As to the noble and the brave, I saw  
 How the King's friends were ready then  
 To stand with him. To show the King's friends then  
 A thousand hands and more, we sent our men  
 To send them for our coming first. "I say,"  
 Said all the Jharkhand's leaders they  
 Would be our King, "we trust, O friends, then you"  
 That they would say this with our King knew  
 That was the truth; for when the stream we made  
 Was passed, our forces on the Indian side,  
 And all the hands were back, it was agreed  
 They should be back. Who would take the lead  
 In such a task? The assembled Rajas said,  
 "O Karan Singh, your country last need dread

the evidences of difference being a different word and so on.<sup>1</sup>

To be explicit: A sacrifice, a gift and an offering (*koma*) are different from one another on account of different words (denoting them), since they are expressed by the verbs 'to sacrifice,' 'to give' and 'to offer,' which are not synonymous. A gift is the termination of one's own right and the establishment of another's right (to a thing).

Of the five sentences beginning with, "One should perform the Samidh sacrifice" (*Tai. S. II. vi. i. 1*), since there is nothing to determine that only one of them enjoins a rite and the others accessories to that rite, it is clear that all of them enjoin rites; and since it is futile to re-enjoin a rite already enjoined, the very fact of their being re-enjoined establishes the difference of each succeeding rite from the preceding one. Hence, in such cases, the repetition of the identical term 'should sacrifice' in the Śruti proves, on the ground of repetition, that the rites are different.

[<sup>1</sup> That is, repetition, number, name, accessory and a different context.]

"मिध्र आहुतीर्जहोति" इत्यथ जुहोतिपदव्यासाभावेऽपि जुहोतीत्यर्थे होमे अतिपसंख्यान्यपारपरस्परं मिध्रास्त्रयो होमा इति संख्ययाऽत्र कर्मभेदः ।

"अथैव ज्योतिरथैव विश्वज्योतिरथैव सार्वज्योतिरेतेन सहस्र-  
हस्तिणेन यजेत" इति ज्योतिष्टोमप्रकरणे शुतानामपि ज्योतिषया-  
ख्यानां त्रयाणां यागानां ज्योतिष्टोमसंज्ञापेक्षया धूपकं संज्ञाय-  
करस्याह ज्योतिष्टोमापेक्षया भेदः । मिध्रसंज्ञाप्रसंगेन त्रयाणां  
परस्परं भेद इति संख्या कर्मभेदः ।

In the sentence, "One should offer three obla-  
tions" (*Tai. S. II. III. ix. 3; Tai. Br. I. III. x. 3* etc.:

The tyrant's vengeance ; he in truth might fear  
To plough the boundless sands of Bikanir.  
Therefore be yours to do this daring deed,  
We helping, and when done let's homeward speed."  
So said, so done : but Raja Karan Singh  
Named one condition—" I will do this thing  
If seated on my throne you pass to-day  
Before me, all of you, and homage pay."  
The chiefs of Rajasthan were ill content,  
But in the end they yielded their assent.  
So in durbar our prince was hailed as chief,<sup>2</sup>  
We mark the story as a golden leaf  
In our State annals, and may well reply,  
When others boast, that Bikanir ranks high.

What did the Emperor do? You may suppose  
His wrath at finding that we had retreated



*Sat. Br. IX. II. i. 2 etc.*), although there is no repetition of the term 'should offer,' the number 'three' comes into relation with *homa*, which is the meaning of the verb 'to offer,' and this proves that these three *homas* are mutually different. Hence here there is a difference of rite on account of number.

Although three sacrifices called *Jyotis* etc. are mentioned under the topic of *Jyotiṣṭoma* in the passage, "Now this is *Jyotis* (light); now this is *Viśva-jyotis* (universal light); now this is *Sarva-jyotis* (all-light); one should sacrifice through this, with a thousand (cows) as remuneration for the priests," they are different from the *Jyotiṣṭoma* sacrifice, inasmuch as three names different from '*Jyotiṣṭoma*' have been given to them. Since the three (sacrifices) are mutually different solely on account of different names, this is a case of difference of rite because of names.

तथा "तज्जे पयसि क्षयानयति, सा यैश्वदेव्यामिता, याज्ञिन्यो याज्ञिनम्" इत्यत्र "सा यैश्वदेव्यो" इति यापये विश्यदेयदेयताऽऽमिषा-  
द्रव्यसम्बन्धानुमितो यागो विधीयते । "याज्ञिन्यो याज्ञिनम्" इत्य-  
त्रापि याज्ञिदैवव्य-याज्ञिनद्रव्यक-कर्मान्तरं विधीयते । न तु पूर्व-  
विहिते यैश्वदेव्यागो याज्ञिनद्रव्यरूपो गुणो विधीयते, पूर्वयागस्या-  
ऽऽमिषागुणायप्युत्पत्त्येव तत्र याज्ञिनस्य निवेगायोगात् । न च मोहि-  
ष्यवद्विच्छेदः । याज्ञिनामिश्रयोः समश्चित्पत्त्यामाधानं, यिषमश्चित्प-  
त्योर्द्विच्छेदायोगात् । यैश्वदेव्यागोत्पत्तिपाकये पयामिषागुणः शिष्यत-  
इत्युत्पत्तिशिष्टः । शिष्यते विधीयत इत्यर्थः । यैश्वदेवशाक्यादुत्पत्त्यै-  
कर्मणि वाक्यान्तरेण शिष्टो विहितो याज्ञिनगुण उत्पन्नशिष्टः ।  
नयोर्मध्ये ह्युत्पत्तिशिष्टः प्रकृतः, कर्मोत्पत्तिवेदात्मनेव कर्मोद्भव-  
प्रमितव्यात् । उत्पन्नशिष्टो याज्ञिनगुणोऽनन्तरं प्रमितोऽपि विद्यमि-  
नत्वेन ह्येवंत्यात तत्पदं कर्मणि निवेदमन्तममानो याज्ञिदैवदेव्या-

And seeing all his dark design defeated.  
 'Twas told him Karan Singh was first of those  
 Who led retreat, and how that he had rent  
 The boats in pieces: therefore on return  
 To Delhi was an army straightway sent  
 To march on Bikanir and slay and burn.  
 Ah! then our chief, remembering in distress  
 That piety is good and saints can bless,  
 Turned to Karniji at her Deshnúk shrine  
 And through entreaty won a grace divine.  
 For lo, the army by some sudden thought  
 Of Aurangzeb's was back to Delhi brought.  
 There came a summons to brave Karan Singh,  
 And scorning fear he went to face the King.  
 "Let the worst fall," he said, "the Moghal's eye  
 Shall see a Rajput does not quail to die!"

नृसम्बन्धात् स्ववाक्यस्य कर्मान्तरविधायकत्वमानयतीति गुण्यदु-  
पेक्षः । तत्र घनोभूतं पय आमिता, शिष्टं जलं वाजिनम् ।

Similarly, in the sentence, "One should add curd to hot milk; that fresh cheese belongs to the Viśvadevas, and the whey is for the Vājins" (*Mai. S. I. x. 1*), in the clause, "That fresh cheese belongs to the Viśvadevas," a sacrifice, inferable from its relation to the deities, viz., Viśvadevas, and the material, viz., fresh cheese, is enjoined. In the clause, "And the whey is for the Vājins," also, another rite, of which the deity is Vājina and the material whey, is enjoined. It is not that an accessory, viz., the material whey, is enjoined in the sacrifice to the Viśvadevas, already enjoined; for the previous sacrifice being confined to the accessory fresh cheese, there is no scope for the whey to be introduced (as an accessory). Nor is here an option as between rice grains and barley; for the whey and the fresh cheese are not prescribed with the same status, and between things that are prescribed with a different status, there can be no option. The accessory fresh cheese is enjoined only in the sentence originating the sacrifice to the Viśvadevas; so it is something prescribed in connection with origination. 'Prescribed,' that is, enjoined. The accessory whey is prescribed—that is, enjoined—by another sentence in a rite originated by the sentence relating to the Viśvadevas; so it is something prescribed in connection with what has been originated. And between the two, the one that is prescribed in connection with origination is stronger, for it is cognised as a subsidiary to the rite at the very time that the rite is originated. But the accessory whey, prescribed in connection with what has been originated, although it is cognised

In cloth of gold and jewels bright arrayed

The Badshah of the World (they called him so)

Sat in his hall of audience. Diamonds made

The sunlight dim, but e'en that durbar's glow,

Tho' it outshone the star beside the pole,

Was darkened by the murder in his soul :

For he had ordered that brave Karan's life

Should pass in durbar by the assassin's knife.

The plot was ripe ; but suddenly the King

Beheld beside their father Késri Singh

And Padam Singh, those famous men who fought

His battles against Dara, and the thought

That Késri Singh had saved his life uprising

Leapt from his lips. On which wise Karan Singh

Exclaimed, " The victory of my lord the King

Was due to his own piety surprising—

He read the Koran all throughout the fight."

*Sat. Br.* IX. II. i. 2 etc.), although there is no repetition of the term 'should offer,' the number 'three' comes into relation with *homa*, which is the meaning of the verb 'to offer,' and this proves that these three *homas* are mutually different. Hence here there is a difference of rite on account of number.

Although three sacrifices called *Jyotis* etc. are mentioned under the topic of *Jyotiṣṭoma* in the passage "Now this is *Jyotis* (light); now this is *Viśva-jyotis* (universal light); now this is *Sarva-jyotis* (all-light); one should sacrifice through this, with a thousand (cows) as remuneration for the priests," they are different from the *Jyotiṣṭoma* sacrifice, inasmuch as three names different from '*Jyotiṣṭoma*' have been given to them. Since the three (sacrifices) are mutually different solely on account of different names, this is a case of difference of rite because of names.

तथा "तप्ते पयसि दध्यानयति, सा वैश्वदेव्यामिक्षा, वाजिन्यो वाजिनम्" इत्यत्र "सा वैश्वदेवी" इति वाक्ये विश्वदेवदेवताऽऽमिक्षा-द्रव्यसम्बन्धानुमितो यामो विधीयते । "वाजिन्यो वाजिनम्" इत्यत्रापि वाजिदेवत्व-वाजिनद्रव्यक-कर्मान्तरं विधीयते । न तु पूर्वविहिते वैश्वदेवयामे वाजिनद्रव्यरूपो गुणो विधीयते, पूर्वयामस्याऽऽमिक्षागुणावच्छेदत्वेन तत्र वाजिनस्य निवेशायोगात् । न च प्राग्नि-यववद्विकल्पः ; वाजिनामिक्षयोः समश्चित्वाभावात्, विप्रमश्लि-योर्विकल्पायोगात् । वैश्वदेवयामोत्पत्तिवाक्ये प्रवामिक्षागुणः शिष्यत इत्युत्पत्तिशिष्टः । शिष्यते विधीयत इत्यर्थः । वैश्वदेववाक्यादुत्पत्ते कर्मणि वाक्यान्तरेण शिष्टो विहितो वाजिनगुण उत्पन्नशिष्टः । तयोर्मध्ये ह्युत्पत्तिशिष्टः प्रबलः, कर्मोत्पत्तिवैलक्षण्यमेव कर्मादुत्पत्ते प्रमितत्वात् । उत्पन्नशिष्टो वाजिनगुणोऽनन्तरं प्रमितोऽपि विलम्ब-प्रमितत्वात् । उत्पन्नशिष्टो वाजिनगुणोऽनन्तरं प्रमितो वाजिरूपदेवता-

Whereat the Emperor changed his former spite  
(The butchers read his sign), and purposed then  
Not to destroy but use such gallant men,  
So Karan Singh was spared, thro' his brave lad,  
And sent on service to Aurangabad.  
And there he died long after, having founded  
The village Karanpura and surrounded  
It with pán gardens. There a temple too  
He built unto our saint Karniji, who  
Had saved and guided him all perils through.

---

Saiyads in Bikanir—you ask me how

They came. 'Twas Karan Singh who brought them.

First

Was one who in that tale I told just now

Revealed the Emperor's design accursed

सत्सम्बन्धात् स्वशक्यस्य कर्मान्तरविधायकत्वमानयतीति गुणानु-  
मेदः । तत्र घनोभूतं यय आमिक्षा, शिष्टं जलं पात्रिनम् ।

Similarly, in the sentence, "One should add curd to hot milk; that fresh cheese belongs to the Viśvadevas, and the whey is for the Vājins" (*Man. S.* I x. 1), in the clause, "That fresh cheese belongs to the Viśvadevas," a sacrifice, inferable from its relation to the deities, viz., Viśvadevas, and the material, viz., fresh cheese, is enjoined. In the clause, "And the whey is for the Vājins," also, another rite, of which the deity is Vājin and the material whey, is enjoined. It is not that an accessory, viz., the material whey, is enjoined in the sacrifice to the Viśvadevas, already enjoined; for the previous sacrifice being confined to the accessory fresh cheese, there is no scope for the whey to be introduced (as an accessory). Nor is here an option as between rice grains and barley, for the whey and the fresh cheese are not prescribed with the same status, and between things that are prescribed with a different status, there can be no option. The accessory fresh cheese is enjoined only in the sentence originating the sacrifice to the Viśvadevas, so it is something prescribed in connection with origination. "Prescribed," that is, enjoined. The accessory whey is prescribed—that is, enjoined—by another sentence in a rite originated by the sentence relating to the Viśvadevas; so it is something prescribed in connection with what has been originated. And between the two, the one that is prescribed in connection with origination is stronger, for it is required as a subsidiary to the rite at the very time that the rite is originated. But the accessory whey, prescribed in connection with what has been originated although it is required

To stamp out our religion. Him our lord  
 Granted a village free of rent and gave  
 A pice on every house ('twas good reward)  
 In Bikanir. And since the seed of brave  
 And faithful Saiyads grew. They serve us fair,  
 And are not like Mahomedans elsewhere.

<sup>1</sup> See Note, p. 224, for another anecdote of punctilio also told in Fowler's *Gazetteer of Bikanir*.

<sup>2</sup> In Bikanir it is stated that he was saluted as king of the jungle, and the present Maharaja's note-paper bears under a device or crest the inscription, "*Jai, jungal dhar badika*" (Triumph, king of the jungle!).



immediately after, is weaker on account of its appearing later, and for that reason does not find a place in the previous rite. So, on account of its relation to another deity, viz., Vājin, it converts the sentence in which it occurs into an injunction regarding another rite. Hence here is difference owing to an accessory. In the text quoted, the fresh cheese (*āmikṣā*) is coagulated milk, and the whey (*vājina*) is the water that is left.

तथा कुण्डपायिनामयने ध्रुयते—“उपसद्भिश्चरित्वा मासमग्निहोत्रं ह्यहोति” इति । अत्र पूर्वं कर्म किञ्चिदपि सन्निहितं न भवति । अपूर्वकर्मसन्निधानरूपात् प्रकरणान्तरात् प्रसिद्धाग्निहोत्रधर्मकं तन्नामकं कर्मान्तरं विधीयते । न त्वग्निहोत्रशब्देन प्रसिद्धाग्निहोत्रमनूय गुणविधिः । प्राप्ते कर्मणि आनन्तर्य-मासरूपानेकगुणविधौ वाक्यभेदापत्तेरिति प्रकरणान्तरादत्र कर्मभेदः । प्रसिद्धाग्निहोत्रं नैवमिकाग्निहोत्रम्, नित्याग्निहोत्रमिति यावत् ।

तदेवं शब्दान्तराभ्यास-संख्या-संज्ञा-गुण-प्रकरणान्तरैः कर्मभेदो दर्शितः ।

Similarly, it is stated in connection with the sacrifice called 'the way of the *kuṇḍapāyins*,' "After going through the ceremonies called *Upasads*, one should offer the *Agnihotra* for a month." Here no previously known rite whatsoever is present before the mind; owing (rather) to the cognition of an original rite—which means a different context—a different rite possessing the characteristics of the well-known *Agnihotra* and bearing its name is enjoined. It is not an injunction regarding an accessory to the well-known *Agnihotra*, restated by the word '*Agnihotra*.' For, if with regard to a rite already known, more accessories

one, viz., sequence and (the duration of) a month, are enjoined, it would create a split of the sentence.

RAJA GAJ SINGH OF BIKANIR TO RAJA  
BIJEY SINGH OF JODHPORE<sup>1</sup>

AT JEYPORE, A.D. 1764

We little thought, my friend, our host  
Was fooling us with elephant fights  
And fountains playing, feasts and sights  
And dancing girls. What riles me most  
Is—not the time in waiting lost  
To hear if he would send his aid  
To guard your fort against the raid  
Of those Mahrattas who are round it  
And growing much too strong—confound it!

Hence here is a difference of rite on account of a different context. The expression 'well-known Agnihotra' means the compulsory<sup>1</sup> Agnihotra, that is to say, the daily Agnihotra.

Thus, then, a difference of rite has been demonstrated on account of different words, repetition, number, name, accessories and a different context.

[<sup>1</sup> As opposed to the optional Agnihotra.]

### THREEFOLD VEDIC SUBJECT-MATTER

अथ प्रमेयादिविचारः । तत्र वेदादिप्रमेयोऽर्थस्त्रिविधः—  
 मृत्युर्यः, पुण्यार्थः, उभयार्थश्चेति । तत्र प्रयाजादिकं केवलं मृत्युर्यः,  
 फलं तत्करणं च पुण्यार्थः, यथा स्वर्गादिज्योतिष्टोमादिभ्यः ।  
 इत्यादि मृत्युर्यस्य, "क्षन्ता शुद्धयान्" इति फलासंयुक्तयाक्येन  
 मृत्युर्यस्यान्, "क्षन्तेन्द्रियकामस्य शुद्धयान्" इत्यनेन फलाय विधानात्  
 पुण्यार्थस्यात् । तदुक्तम्—"एकस्य मृत्युर्यत्वे संयोगपृथक्त्वम्"  
 इति । संयोगो याक्यम्, तस्य पृथक्त्वं भेदः, स एकस्य उभयार्थत्वे  
 नियामक इत्यर्थः ।

Now let us discuss things to be known and so on. Things to be known from the Vedas etc. are threefold: those contributing to the sacrifice, those contributing to human needs, and those doing both. Of these, the Prayāja etc. contribute only to the sacrifice. The result and its means contribute to human needs; as, for example, heaven etc. and Jyotistoma etc. Curd etc. on the other hand do both; for, on account of not mentioning results, such as, "One should perform *koma* with curd," it contributes to the sacrifice, while on account of its being enjoined for the sake of results by the sentence, "For a person desiring (vigorous) organs (the priest) should perform *koma* with curd" (*Tai. Br.* II. 1. v. 5, adapted), it contributes to human

What vexes me is this—that he,  
After recalling many a year  
Of friendship 'twixt his house and mine  
And saying that he wished to see  
Those villages of Bikanir  
Which Ajit Singh unjustly took  
And you would rather not resign,  
Returned to me—should secretly  
Propose that you be brought to book,  
Not by persuasion, friendship's claims,  
Which no one of our kindred blames,  
But by a dungeon's walls, or worse,  
The assassin's knife. It is the curse  
Of all our houses that such tricks  
Should be so common. I refused  
To have my friend so badly used,  
On which Jeypore himself excused,



Saying he must go talk to you.  
Suspecting treachery in the wind,  
At once I bade my trusty two  
Follow the crafty one behind.

The rest you know ; how in durbar  
He rose and was about to go—  
The signal for some sharp *tutwar*,  
Nay fifty, to divide your spine—  
When those two followers of mine  
Sprang up and caught Maharaja by  
The girdle and most courteously  
Requested him to sit and show  
Their fears were groundless. But one blow  
At you and he was a dead man,  
And I his foe. He saw my plan—  
And understood it. What is more,

of the new-moon sacrifice etc.; hence the latter are the incentives to the Prayāja etc. The injunction about the adding of the curd causes this to be done for the sake of the fresh cheese, not for the whey; for the adding of the curd being done for the sake of the fresh cheese, the whey is automatically produced. Hence it is the fresh cheese, and not the whey, that is the incentive to the adding of the curd. In the sentence, "One should separate the husks with the thin tile used for the cake," the tile is enjoined as a subsidiary to the separation of the husks. Yet this separation is not the incentive to the tile, for the separation of the husks is achieved through the very tile that is used for the sake of the cake, but it is the cake that is the incentive to the tile. And so on.

## ORDER

अथ क्रमनिरूपणम् । ननु विधिना साहचर्यं प्रधानं कर्तव्यतया चोच्यते । तत्राङ्गानां प्रधानानां च कर्मणां बहुत्वात् क्रमेणानुष्ठानं वाच्यम् । तत्क्रमनियामकं प्रमाणं किमिति चेत्, न । धृत्या-दीनामेव क्रमनियामकत्वात् ।

तथाहि—“अभ्यर्च्यगृहपतिं दीक्षयित्वा ब्रह्मण्यं दीक्षयति” इत्यत्र कृत्याधृत्या गृहपतिदीक्षानन्तरं ब्रह्मदीक्षेति श्रौतक्रमः ।

Now order is being ascertained

*Objection:* An injunction prescribes a principal rite together with its subsidiaries as the thing to be done. Now, since the principal and subsidiary rites are many, we must say that they are to be performed one after the other, and what can be the ... regulates this order?

*Reply:* Not so, for direct assertion etc.<sup>1</sup> the order.

He honoured as a chieftain can  
 The courage of the bold Rahtore<sup>2</sup>—  
 Who else had dared to stop such wrong?  
 Our bards at home shall make a song  
 That thro' the ages loud shall ring  
 In praise of Pem and Hathi Singh.

But now, my friend, let us away.  
 I'll see you out of this. Some day  
 This courtesy you may repay.

<sup>1</sup> With reference to this and the next Rhyme, see Note, p. 225.

<sup>2</sup> The Maharaja forbade any attack on them, "and Bijal Singh, at the suggestion of the two Ekanir Thakurs, withdrew, joined Gaj Singh, and they both returned to their camp; Pem Singh and Hathi Singh remaining behind to apologise and give up their swords to Madho Singh, whom they declared they honoured as their master. They readily obtained the forgiveness of Madho Singh, who permitted the two chiefs to depart on hostages being given for the performance of Gaj Singh's promise to return after seeing Bijal Singh across the boundary."—*Powell's Gazetteer of Bilasir*.



To explain: In the sentence, "The priest called *adhvaryu*,' having initiated the master of the house,' should initiate the superintending priest," the direct assertion, viz., the participial suffix *ktvā* (in the original), shows that the initiation of the superintending priest follows that of the master of the house. So here is order according to direct assertion.

[<sup>1</sup> The criteria are as follows: direct assertion, purpose, reading, position, principal rite and procedure. They are in a descending order of importance.

<sup>2</sup> See note 1 on p. 27.

<sup>3</sup> In a sacrificial session (*satra*) there are seventeen sacrificers, instead of the usual one. Sixteen of them serve as priests, and the remaining one stands for the sacrificer, who is here referred to as the master of the house.]

"समिधो यजति," "तनूनपातं यजति" इत्यादौ विधिवाक्य-  
पाठक्रमानुसारं समिधादियगानुष्ठानक्रमः ।

"अग्निहोत्रं जुहोति, यद्यानं पचति" इत्यत्र यवागूपाकस्य  
होमार्यत्वेन पाकात् पूर्वं होमस्य कर्तुमशक्यत्वात् पाठक्रम-  
त्यक्त्वाऽर्यक्रमः स्योक्तव्यः । अर्थः प्रयोजनं होमादिरूपम्, तदधीनः  
क्रमः अर्थक्रमः । तेन पूर्वं पाकः, पश्चादहोमः ।

In passages like, "One should perform the Samidh" sacrifice (*Tai. S. II. vi. i. 1.*), and "One should perform the Tanūnapāt sacrifice" (*Ibid.*), the order of performance of the sacrifices Samidh etc. should be just according to the order of reading of the sentences inculcating the injunctions.

In the (consecutive) sentences, "One should offer the Agnihotra" (*Tai. Br. II. 1. v. 6.*), and "One should cook rice gruel" (*Ibid.*), since the cooking of the barley is for the purpose of *homa*, it is impossible to perform the *homa* before the cooking. Hence, giving up the order according to reading, that accord-

BIJEY SINGH TO GAJ SINGH

AT NÁTHDWARA, A.D. ABOUT 1770

YOU were my father's friend—alas  
That on his name there rests that stain !  
E'en gifts to Brahmans are in vain  
For guilt of parricide to pass.  
You know he did the deed to raise  
His brother Abhey Singh, and how  
They quarrelled—and in after days  
How Abhey tried a force to bring  
Against my sire Bakhtawar Singh,  
And would have crumpled you as well.

ing to purpose (*artha-krama*) is to be adopted. 'Artha' is purpose, such as *homa*; order depending on that is *artha-krama*. Therefore, first there should be cooking and then *homa*.

तथा "सप्तदश प्राजापत्यान् पशूनालमेत" इत्यत्र सप्तदशपशु-  
द्रव्यक-प्राजापतिदेवताकाः सप्तदश यागाः कर्तव्यत्वेन बोधिताः ।  
तत्रोपाकरणाख्य भागः पदार्थः यतः पुनश्चिद्वारभ्य यत्र क्वचित्  
समापनीयः । नियोजनादिकं तु येन क्रमेण उपाकरणं प्रवृत्तं तेनैव  
क्रमेण कर्तव्यम् । कथम् ? प्रकृत्याप्तोपयोगीयपशोरेकत्वेन उपाकरण-  
मादौ कृत्या द्वितीयक्षणे एव नियोजनं तृतीयक्षणे एव प्रोक्षणम्,  
अथवा न प्रोक्षणमात्रम् । अत्र तु सप्तदशपशूनां सदानुष्ठेयत्व-  
वचनात् प्रथमतो यत्र क्वचित् पशौ कृतमुपाकरणं स्यादथकर्तव्य-  
नियोजनाय षोडशमिः सत्येव्यवधानं सहते, न त्वधिकम् । तत्रो-  
पाकरणक्रमेण नियोजनं प्रथमपशावकृत्या पदवस्तरे नियोजनं  
कृत्यऽनन्तरं प्रथमपशौ नियोजनकरणे षोडशक्षणाधिकक्षणव्यवधानं  
शास्त्रानुमतमापद्येत । तन्निमित्तस्योपाकरणं येन क्रमेण प्रवृत्तं  
तेनैव नियोजनादिकं कार्यमिति प्रवृत्तिक्रमः ।

Similarly, in the sentence, "One should kill seven-  
teen animals relating to Prajāpati" (*Sat. Br. XI. v.*  
*vi. 3; Tai. Br. I. III. iv. 3*), seventeen sacrifices, of  
which as many animals constitute the material and  
Prajāpati the deity, are enjoined as the thing to be  
done. Now, the first item, called touching, may begin  
with any animal and end with any (other) animal.  
Tying and other items, however, are to be done  
exactly in the order in which the touching proceeded.  
How? In the typical sacrifice (called *Dakṣa*), since  
the animal relating to the Fire and the Moon is one,  
first touching is done, then in the very next moment  
tying, and in the third moment itself sprinkling; for  
there is nothing to determine the imposition of any

There is no need for me to tell  
My father's friend and mine how Fate  
Has linked our fortunes, nor relate  
How his strong arm has added weight  
To mine. We have been close allies  
And rest assured that I do prize  
The honourable aid you lent  
(Would all my friends were as well-bred !)  
That time when like a fool I went,  
Trusting to Honour's risky laws,  
And put my very foolish head  
Into the Jeypore tiger's jaws.  
The poisoned robe he sent my sire  
Should have reminded me to dread  
The venom of his treacherous ire.  
You got me out of that—and I,  
You will remember by-the-byte,

interval (among them). Here (in the Vājapeya sacrifice), however, on account of the text inculcating simultaneous use of the seventeen animals, the touching, first done with any of the animals, stands an interval of sixteen seconds—but no more—for the tying to be done in respect of the animal that received the touch. If, however, tying is not done, in the order of touching, in respect of the first animal, and some other animal is first tied and then the first animal, it would cause an interval of more than sixteen seconds, which is not supported by the scripture. To avoid that, the tying etc. should be done exactly in the order in which the touching proceeded. So here we have order according to procedure.

तथा ज्योतिष्टोमे औपयस्यमहरारम्य क्रमेणानुष्ठेयानाम् अग्नी-  
षोमीयसवनोयानुबन्ध्यानां पशूनां श्रयाणां साधस्ताख्ये सोमयामे  
“सह पशूनालभेत” इत्येकदाऽनुष्ठानलक्षणं साहित्यं बोधितम् ।  
तदपि सवनोयस्य स्थाने विहितम् । तत्र प्राकृतवत् परित्यज्य  
सवनोयस्य स्थाने साहित्यविधानादादौ सवनोयपशोदपाकरणम्,  
ततोऽग्नीषोमीयस्य, ततोऽनुबन्ध्याया इति स्थानात् क्रमः । सुत्या-  
विधिसात् पूर्वंमहरोपयस्यम् ।

Similarly, the three animals designated (respectively) as the one relating to the Fire and the Moon, the one relating to the pressing of the *soma* juice (*savanīya*), and the final one (*ānubandhya*), which are to be utilised in the *Jyotiṣṭoma*<sup>1</sup> sacrifice in succession beginning with the day of sojourn of the gods,<sup>2</sup> are understood from the sentence, “One should kill the animals together,” to be together—that is, utilised in the performance at the same time—in the *soma*-sacrifice called *Sādyaskra*; and that, too, is (obviously) enjoined at the time allotted to the animal relating to

Gave you some villages on which  
You'd set your heart, and sent a rich  
Donation to Karnijī's shrine  
At Deshnūk. That is past and gone.  
Touching this question you have mooted  
I ask you, would you have me hooted ?  
I see that it would make your name  
Still greater if through you Méwar  
Regained this district of Godwar  
(Though that of course is not your aim),  
And I would help you if I could  
As far as loyal ally should.  
For well you know 'twixt you and me  
There is no room for jealousy.  
Sprung like myself from Jodha's veins,  
No chieftain worthier maintains  
His lordship—over desert plains.

the pressing of the *soma* juice. Here, inasmuch as the contiguity is (obviously) enjoined at this particular time, setting aside the order<sup>1</sup> of the typical sacrifice, therefore first the animal relating to the pressing of the *soma* juice is to be touched, then the animal relating to the Fire and the Moon, and lastly the final one. So this is order according to position. The day of sojourn of the gods is that preceding the day of the pressing of the *soma* juice.

[<sup>1</sup> 'Jyotistoma' is the general name of a group of *soma*-sacrifices in which the main function of offering *soma* juice three takes one day, and is preceded by four days of preliminaries. The typical sacrifice in this group is the *Arustoma*. Sometimes *soma*-sacrifices would extend for weeks and months, nay for a whole year or more

<sup>1</sup> Which precedes that of the main sacrifice.

<sup>2</sup> In which one of the animals, viz., that relating to the Fire and the Moon, is to be killed on the fourth day, the second in the morning of the fifth or last day, and the third at the end of the sacrifice on that day.]

तथा इति साप्राप्यधर्माणां शाखाज्ज्ञेयादीनां पुरम्, आग्नेय-  
धर्माणां निषांपादीनाञ्च भवन्तरं प्रगृह्णावपि मुख्ययोरग्नेयसाप्राप्य-  
यगयोर्मध्ये आग्नेययागस्य पूर्वमनुष्ठानान्मुख्ययागवमेव दद्याद्वाग्नेय-  
पुरोडाशस्य प्रयाजस्यैवामिषारणम्, ततः पयसोऽभिषारणम् इति  
मुख्ययागवद्वाग्नेयमिषारणवत् ।

इत्येवं मुख्यय-याग-याग-मुख्य-प्रगृह्णित्वैरेव इमांनुष्ठानम् ।  
अन्यथाऽनुष्ठाने वैगुण्यमित्यलम् ।

इति श्रीरुद्रपञ्चकृता श्रीमातापतिनाम समाप्ता ।

Likewise, in the new-moon sacrifice, although acts like the cutting of the *palāśa* (*Butea Frondosa*) branch, which are features of the curd and milk sacrifices, take place first, and acts like the setting apart (of handfuls of rice), which are features of the sacri-

As for his learning, I declare  
It makes Nathdwara's Gosain stare.  
But, O my friend, recall to mind  
What I have borne through fate unkind,  
Since first we rode in that great fight  
When panic cast its fearful blight,  
As our own guns by strange mischance  
Scattered the finest cavalry  
That e'er in Maroo<sup>1</sup> carried lance.  
And then a misbegotten lie,  
That I the King was low and dead,  
Like a fierce jungle fire spread,  
And so our armies broke and fled.  
You know how that same luckless King,  
Charging whole squadrons thro' and thro',  
Full many a Rajput's life-blood drew  
And many a stout Mahratta slew,





Yet at the last, no succour nigh,  
Was forced (O shame!) to turn and fly,  
Fly like a bird upon the wing.

Then after that my Thakurs, all

At feud among themselves, made life  
A burden to me. Stop their brawl

I could not, save by foreign strife.  
Therefore it was that Umerkote

I took, and filched from Jesalmere  
A slice—poor conquests, not a groat  
Of gain my treasury to cheer.

Then one bright ray of fortune smiled.

Méwar, distracted by worse hap  
Than mine of Thakurs, like a child

Placed this rich jewel in my lap  
To keep for safety.<sup>2</sup> Safe enough

It is: now, say you, please restore?

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My Thakurs are a trifle rough—

Just put that to them. What a roar

They make ! I told you—live, let live.

You see Godwar's not mine to give.

<sup>1</sup> The old name for Marwar—signifies death.

<sup>2</sup> "This district, which was won with the title of Rana from the Purihar prince of Mundore, before Jodpoor was built, and whose northern boundary was confirmed by the blood of the Chondawut chief in the reign of Joda, was confided by the Rana to the care of Raja Deejy Singh of Jodpoor, to prevent its resources being available to the Pretender, whose residence, Komulmer, commanded the approach to it."—Tod, vol. i. p. 434.



## BIJEY SINGH ON HIS DEATH-BED

A.D. 1794<sup>1</sup>

WHO says that victory waited on Ram Singh  
And never on my arms? Do they forget  
Tonga? We charged the Frenchman at his guns,  
Recovered all that Sindhia took from us,  
Ay, and redeemed Ajmere. Was that Ram Singh  
Or I? Good God! To think that four years afterwards,  
Ajmere retaken, the Mahratta yoke  
Was heavier than ever on our necks.  
Pátan and Mértá—bah! they sicken me,  
Those names. Jeypore again: the Kachwaha,



My father's foe and mine, secured himself,  
Even when leagued with me against De Boigne.  
Alone the Rahtore galloped on those guns—  
Our ally had received his price. No wonder  
We failed. But worst of all to know our chains  
Were riveted at Mértā by a man  
Of our own clan—yes—Rahtore—spit upon  
His name for evermore—Bahadur Singh,  
The chief of Kishengurh. What next? what next?  
That breaks my heart. Why, Damraj, in whose veins  
Flowed only Rajput bravery, not blood,  
When he received my order to deliver  
Ajmere, obeyed, but saying, "Let the Southron step  
Over my body," swallowed diamond dust.

Alas, 'tis true the fortunes of my house  
Have darkened ever, thro' no fault of mine!



The curse, the curse—I seem to hear the bards  
 Proclaiming at my mausoleum, “ Ah !  
 The Kamdhuj<sup>1</sup> killed his father brave Ajit :  
 His mother cursed him from the funeral pyre :  
 Her awful ringing curse, *The murderer's bones*  
*May they not burn in Maroo*, was fulfilled,  
 And dogged his son for over thirty years  
 With sad misfortune.”

<sup>1</sup> See Note, p. 226

<sup>2</sup> A titular appellation of the Rahtore kings which they brought from Kanauj.

## AT JESALMERE<sup>1</sup>

Who would have dreamt in such a waste of sand  
To find such art in carven work of stone?  
A castle worthy of an ancient throne,  
And this same art proclaim to all the land  
A fallen greatness. Once the roving band  
Which Deoraj and Jesal called their own  
Grew to possess much territory known  
As Bikanir and Marwar since the hand  
Which grasped was cold, and evil dogged its days.  
The desert tribes were always reivers bold

And fortune swayed as leaders strove to raise  
The spoil a weaker gauntlet failed to hold.  
Yet bards resound the ancient Bhatti's praise—  
The Rajput counts his lineage more than gold.

Famed for its camels, Jesal's city wears  
The camel's hue ; one colour all around  
Save the blue sky. 'Tis strange the desert-bound  
The love of fatherland so constant bears  
That e'en the Sétt, whose interests and cares  
In foreign loans and merchandise are found,  
Clings to the home on his ancestral ground  
And by the name *Marwari* proudly swears.  
It breathes to him the desert air.

By chance

The desert saved this land for many a year  
From the Mahratta's desolating lance.

Scourged by the Moslem and by sword and spear  
 Of its own factions, how the old romance  
 Reddens with slaughter luckless Jesalmere!

\* Trist spells the name of the founder as Jessal, and says the site of the tower was granted out by a hermit named Kesul, who stipulated that the Sultan's new ward of the castle should retain his name. See Note, p. 215.

## AT JEYPORE

### THE KACHWAHAS

#### *Local guide loquitur*

FROM Kush the son of Rama we derive  
Kachwa or Kachwaha our tribal name,  
There is a word like that which also means  
The Tortoise, and sometimes our enemies  
Have taunted us with being slow, altho'  
They blame us too for being first to give  
A daughter to the Delhi Emperor  
In marriage: let that pass—the times  
Were evil; chiefs and leaders everywhere

Spotted the name of every tribe and state,  
And we being nearest to the Delhi throne  
Were first o'ershadowed. What of that? The others  
Followed soon after—Méwar last of all,  
Because 'twas far and lay among the hills.  
But if you come to measure chiefs, Mán Singh,  
Jey Singh, the Mirza Raja, brave Pratáp,  
Will bear comparison in arms, while none,  
Nay, not a man in Hindusthan, for science  
Could hold a candle to Siwai Jey Singh.  
(*Siwai*, or one-and-quarter, was a title  
Given to mark that he was head and shoulders  
Above the common run of chiefs and men.)  
Ambér had been our capital for seven  
Long centuries since Hamaji had driven  
The Minas from it, but Siwai Jey Singh  
Founded and named this city with broad streets

And room to spread in Seventeen Twenty-eight.  
So Ambér was deserted—the old place  
Slowly has crumbled to a lovely ruin  
Delightful to the tourist. Ah! Jey Singh  
Was a great man, the Euclid of his day ;  
Versed in astronomy, observatories  
He made in other cities besides this.  
Science, the parent of ingenious arts,  
Found, if not pupil, patron wise, sagacious,  
In our last chief Ram Singh, who left a name  
For help to learning, art, and making laws,  
For being liberal to the cultivator  
In time of famine, which the present chief  
Maharaja Madho Singh will not let die.  
Look round and see our College, streets with water  
Laid on from taps, gas-lighted, see our gardens  
And Albert Hall which Colonel Jacob built,

And ask him (for he has been twenty years  
Our architect and engineer, bestowing  
Blessing around in various ways and making  
His name a household word throughout the state),  
Ask Dr. Hendley, the authority  
On Indian Art, when you have seen the Mayo  
Hospital, the museum he created,  
And other institutions in the town,  
If we deserve the name of Tortoise. Ha !  
'Tis a good joke—the State which spends the most  
And has the greatest revenue, is first  
In education—but I will not boast :  
The Rajputs everywhere are brave and strong,  
And all of us should use our strength for peace  
And fruits of peace. Sir, that is our endeavour.



## INFANTICIDE

THE outer world and its fast-changing ways  
Is scarce a theme the Rajput loves to praise.  
But is there left a man of sword and spear,  
Who ties his beard and whisker round each ear,  
So wedded to the ancient beaten track  
As to desire the days of Sutteé back?  
Widows there may be, even children, so  
Encompassed by a lifelong doom of woe  
That to them stricken the old funeral pyre  
Seems mercy thro' its swift release by fire ;  
But the strong hand that quenched the death of flame  
Is revered throughout the land, and shame

Now clings to relics of a country's pride—  
What relic worse than girl-infanticide?

The Rajput may not marry in his clan :  
A daughter's dower has ruined many a man :  
*Chdrans*, or bards, who came to bless or ban  
At every marriage feast, than locusts worse,  
Beggared the simpletons who feared their curse.<sup>1</sup>  
And all were simple ; Custom held them down—  
Custom, the king who laughs at every crown.  
Infanticide was heir to that same king,  
And had been conquered by Siwai Jey Singh  
Had all the States of Rajasthan agreed  
To join the crusade that he tried to lead.  
But no, a chief would bear a lifelong load  
For Cháran's praise—it might be one brief ode—  
And so to pay for marriage song and mirth

The little girls were smothered at their birth,  
Jey Singh was wise and counselled a decree  
That none should spend on marriage feast and fee  
More than his income for a single year ;  
But old Rajwarra wisdom would not hear,  
Or dared not, till, infanticide made crime  
By English rule, slow-educating time  
And hard experience brought the lesson home  
That erst unheeded many a stately home  
Had marred. An English ruler found  
Seven years ago an hour when men around  
Were willing to unite and shake the throne  
Of that old custom which had made them groan.  
So the society which bears the name  
Of Colonel Walter<sup>1</sup> rose, and has done more  
Than Jey Singh ever dreamed of ; but his aim  
Deserves to be linked with it evermore.

## AFTER-THOUGHT

Is it a judgment for the crime that wide  
Spread the dark guilt of girl-infanticide  
That even now for Rajput chief 'tis rare  
To be succeeded by a lineal heir?  
Look round—how many a throne is filled by one  
Adopted, not begotten, as a son!

<sup>1</sup> See Note, p. 229.

<sup>2</sup> This society, known as the *Walterkrit Rajputra Hitkarini Sabha*, founded in A.D. 1888 when Colonel Walter was Governor-General's Agent in Rajputana, has framed, and is successfully working, with the general consent of all the States, rules whose object is to prevent marriages between Rajputs of immature age, and to restrict expenditure on marriages and funerals, which used to be ruinous.

## IN SHEKHAWATI

HERE where the sand is deep a hardy breed  
Of men and horses range ; 'tis Bikanir  
Or Marwar in the face, Jeypore in name,  
And tributary to the capital  
Of gas and water pipes, in sharp contrast.  
Nor loves the brave Shekhawat to recall  
That tribute ; often he remembers how  
A younger son of Ambér, given this land  
In appanage and yearning for a son,  
Was comforted by prophecy of saint,  
A holy man of Islam, Sheikh Burhán—

Which, all fulfilled, gave birth to Sheikhji (named  
After the saint) who founded empire free  
From yoke of any chief of his own clan.  
Nearly five hundred years have passed since then :  
And Sheikhji's sons, by cleavage of home feud  
Continual, lost the lordship that forsakes  
The house divided, ere the locust-swarm  
Of fierce Mahrattas pillaging around  
In the last century laid waste their land,  
And left them subject to their suzerain  
In name and truth. This, when the old blood stirs,  
Is all forgotten like a vanished dream.  
Too many chiefs the blight that nipped the flower  
Of former greatness, manifest the seeds  
Of weakness in the custom that divides  
To every son his father's land in shares  
Equal. Each country has its own fixed ways,

But by this Shekhawati surely forged  
Her own subjection, tho' they say 'twas Fate.

That Sheikh Burhān should have a shrine, be held  
In veneration, that his progeny  
Is numerous and well dowered, is not strange.  
But that these Rajputs carry reverence  
So far that every man-child born to them  
Wears for two years in Infancy the garb,  
Or emblem of the garb of Musalman,  
And that they should abjure the flesh of hog,  
Which other Rajputs love and hold it duty  
To eat of once a year—is that not strange?

## BUNDI

RAO RAJA SURJAN SINGH OF BUNDI AT BENARES  
ABOUT A.D. 1586

I HEARD a voice last night when sleep refused  
Its opiate, and it said reproachingly :  
*Rao Surjan, head of the brave Hara clan*  
*Which sprang from the Chauhan who held Ajmere*  
*And with it Ranthambor for centuries*  
*Till the great fortress passed unto Mewar :*  
*Rao Surjan, son of Arjan, who put on*  
*The saffron at Chitor and glorified*  
*The name of Bundi—his departure, bards*  
*Have sung, the world amazed beheld. Rao Surjan*



*Holding in trust for Méwar Ranthambor  
Betrayed his trust, bribed by the Emperor.  
Sdwant the Hara and a virtuous few  
Scorning to yield set up a pillar graved  
With curse on Hara prince who should ascend  
And quit the castle after with his life,  
And then died fighting. From that day hath been  
Silence between Méwar and Bundi: now  
The Hara when he passes turns away  
His face from Ranthambor lest he behold  
A monument of shame. Was it for this  
Rao Surjan bought the name Rao Raja?*

Nay,

Just think—the Raja Mán Singh of Ambér,  
When Akbar's army lay around below  
The fortress, came to visit me attended  
By a mace-bearer who, seen thro' disguise,

Was Akbar : straightway was a *gadi* laid,  
Whereat the Emperor spake, and Raja Mán  
Counselled surrender in return for gifts.  
I thought of him my sire who at Chitor  
Fell fighting—thought and spurned : again  
The memory of Rana Ratna slaying  
My ancestor his host by treachery  
Came and I wavered : finally it seemed  
I could ennoble Bundi and my clansmen  
Most, the great Emperor being in my hands,  
By wringing much advantage. Yes, I know  
He promised government of territory  
Large, but my heirs will reap the benefit  
Of more than the Rao Raja then conferred.  
I stipulated that no Bundi chief  
Should give a princess to the Delhi throne ;  
Should pay the poll-tax, serve beyond the Indus ;

That Bundi vassals should not be required  
To send their wives or female relatives  
At the *Naoraza* festival abhorred  
To the imperial palace, and when summoned  
Unto the hall of audience should enter  
Armed at all points : their sacred edifices  
Should be respected ; service when exacted  
Should place them under no Hindu commander :  
Their horses should not bear the imperial brand ;  
That they should beat their kettle-drums in Delhi  
As far as *Lal Darwaza*, the Red Gate,  
And should not *howtow* entering The Presence ;  
That Bundi should be evermore to Haras  
Their capital, as Delhi to the Emperor.  
Also he gave me residence at Kasi,<sup>1</sup>  
With right of sanctuary in our holy city.  
Were these not gifts to Bundi—lacking salt

To me perhaps who bought them by unfaith?  
 But have I not wiped out the evil from them?  
 Did I not win such victory for the King  
 That he, without petition, bade me take  
 Benares and Chunar and rule them well?  
 Have I not purged this district of dacoits  
 And banished thieves from villages and towns?  
 Have I not prayed and built and beautified?  
 Here in this city public edifices  
 Fourscore, and four-and-twenty baths besides  
 Proclaim my zeal; while my benevolence  
 Pilgrims from every quarter laud. 'Tis true,  
 'Tis true—but yet in spite of all these things  
 Would God it had been some one else not I  
 Who gave up Ranthambor!<sup>1</sup> That deed hath cost  
 Much seed of Brahmans, yet it pricks me still.

<sup>1</sup> Benares.<sup>2</sup> See Note, p. 230.

## THE DISCROWNING OF UMÉD SINGH<sup>1</sup>

A.D. 1771

My image upon the pyre

Hath burned with the hair of my son,

And as tho' I had passed thro' the fire

The twelve days mourning are done.

Thus Uméda the chief of the Haras

Resigns what his sword had won.

Two hundred years, as ye know,  
Have passed since Jahangir the King  
At our greatness struck the first blow,  
When he gave unto Madho Singh  
Our Kotah, the pride of the Chambal,  
By way of thank-offering.

For Haras divided he knew  
Would never be strong: the old tree  
Lost sap as her torn branches grew ;  
We fought our own kinsmen, and we  
Had not only Moghal for suzerain  
But Amber for enemy.

Ye know how hard was his yoke ;  
My father in exile did die ;  
’Twas fourteen years ere I broke  
The usurper and forced him to fly  
Ah ! the price that I paid the Mahratta,  
It hath cost me many a sigh.

And still the thought of those years  
My bosom with anger fills ;  
Like a queen enslaved and in tears,  
Oppressed by a thousand ills,  
Lay our Bundi, queen and a widow,  
Enthroned in her beautiful hills.

The tale of Hanja my steed,  
Whose statue stands in the square,  
Ye know, and how in that need,  
Tho' I spoke the traitor fair,  
My vassal of Indergarh rebelled  
And bade me depart elsewhere.

I was only a boy at the time,  
And when I recovered my own  
Was content to forget his crime—  
Almost, till eight years had flown,  
When the coward recalled it by throwing  
At the name of my sister a stone.



So the bride I offered Jeypore  
 Was refused, and after I learned  
 His taunt was the seed of our war  
 When the cocoa-nut was returned.  
 Then I vowed on the cur and his litter  
 The vengeance methought he had earned.

I invited them, sire and son  
 And grandson, to meet me one day,  
 And slaughtered them every one  
 At a stroke. My friends, do you say  
 'Twas a treacherous act? Yea, I know it.  
 For the soul of Uméda pray.

Fifteen years have I ruled  
Since the life of those men was shed ;  
The hot blood of youth hath cooled,  
And ye, O my people, have said  
That I loved you, and Bundi hath prospered—  
Ah ! but the thought of those dead,

The guilt of that deed, hath been  
My spectre and constant guest,  
Hath come in the night between  
My head and the pillow it pressed ;  
And therefore this present discrowning,  
I seek by penance for rest.

I retire to wash out that stain

In Gunga,<sup>2</sup> to search for increase

Of piety, if through much pain

The gods will have pity and cease

To torment me here and hereafter.

Farewell Let my son rule in peace.

<sup>1</sup> See Note, pp. 231-34.

<sup>2</sup> The sacred river Ganges.

## KOTAH AND JHÁLAWÁR

NEARLY three centuries and a half ago

This land, once held by Bheels, then Bundi's fief  
Was given by Shah Jahan to its first chief  
Rao Madho Singh ; and spite of many a blow

From warring kinsmen, siege from proud Ambér

And the Mahratta, stoutly held its own.

The bard still sings how Zalim saved the throne  
When the brave Haras stood and fought in square

Close to Bhatwarra ; and again ten years  
After that battle, when he turned aside  
The hordes of Holkar, spreading far and wide,  
By skilful payment. Yet what groans and tears

Came through the hand that saved, and held in thrall  
For sixty years his sovereign and his race,  
Spread corn and wealth upon the country's face  
To feed his power, protected her from all

Dominion save his own ! Zalim, the bold,  
The handsome, famed for wisdom, wit,  
Soldier and statesman, matchless hypocrite,  
Nestor of Rajasthán when blind and old—

The Jhāla's pride and Hāra's curse : whom Fate  
After his death, to Hāra's endless moan,  
Bequeathed a kingdom <sup>1</sup> near his fort Gāgronc,  
Left, as was Kotah, from the parent state.

<sup>1</sup> The treaty made by Kotah through Zalim Singh with the British Government provided that he and his heirs should retain the administration of the State under the Chief. This stipulation was cancelled in 1858, Jhalawar, a part of Kotah, being formed into a separate State, the Chief of which must be a descendant of Zalim Singh.



From the day I fought against Ambér and held the  
Mahratta in fee

To the time when the British power spread over the land  
like a sea

'Twas a soldier's fortune to hold what his sword had won  
by guile,

The part of a statesman to meet his enemy's wile by wile.

The man who must see behind as well as in front, and  
sleep

At night in an iron cage, why, his thoughts must needs  
lie deep ;

To trust in the faith of another is like pouring water on  
sand :

How could I thus unravel the plots I have held in my  
hand ?



I doubt they will call me, the hot turmoil of  
 life  
 made me value but lightly a Thakur's or peasant's  
 life;  
 my own have I risked as boldly—it is all a game  
 of chess,  
 and the winner cares but little if the loser blame or  
 bless.

Could my star have mounted higher when I fought for  
 Oodeypore  
 and the Rajput only driven the Mahratta from her  
 door?  
 But he broke us, I was wounded, a prisoner—all was  
 lost.  
 So I turned again to " " of whom I had  
 crossed.

Crossed in love—well, he forgave me. I rose to power  
and fame,

To the terror of all moneyed men, who would not play  
my game.

For I cased them of their plunder: but ask the ryots  
now

Who made the land a cornfield and multiplied the  
plough?

Who, when other States were crumbling, kept this one  
safe and sound,

Had friends and spies in the councils of the Durbars all  
around—

When the cut-throat English soldiers were cursed by  
many a Court

Foresaw that tide of conquest, and steered this ship to  
port?

These eyes are blind to the sunlight, and face of friend  
and foe,

Eighty years have chilled and darkened the spirit's fire  
and glow,

But the old man's mind is steady, tho' thin and cold in  
his veins

The blood that careered at twenty like a river after the  
rains,

See, there is the English treaty, signed, sealed, beyond a  
doubt.

It gives me a written charter for all I had without,  
And which I might have lost, the power and name of  
regent—nay,

It leaves to my heirs the regency for many a coming  
day.

Will they hold it? Only God knows. I kept my seat  
force,

And always said a Rajput's throne was on the back of  
horse,

But times are changing, after I am gone there will  
then

Some value in a sunnud from this new imperial pen.

All the Durbars of Rajwarra will now be coming in  
To join the English redcoats, because they are strong  
and will win :

They seek not to topple over thrones, or to look  
behind

The rights of the men in power ; they guarantee what  
they find.

What with Moghal and Mahratta, two grindstones grind-  
ing small,  
Rajasthan has swayed and tottered, like a man about to  
fall ;  
Every day a new marauder lifts his head and beats his  
drums ;  
Peace, with one strong arm protecting, will be welcome  
when it comes.

My son may see it, but often I think 'will he manage to  
guide this State ?'  
Well, I've done my best, and must leave the rest in the  
hand of inscrutable Fate.  
One thing I know, I have ruled this land far better than  
any king :  
And men will say the same some day who now curse  
Zalim Singh.

## AT BHURTPORE

### THE JÁTS<sup>1</sup>

*Local guide loquitur.*

THE Rajput's lineage veiled in cloud  
May be of longer date than ours—  
God knows what mysteries enshroud  
The pedigrees of ruling powers.  
Enough for us that Jats can claim  
An ancient history and have made  
Here and in Punjab such a name  
That none of us need be afraid  
To wear it, whether war or peace.  
Whence came the Sikhs and Ranjit Singh?

Bhurtore began to make increase

When Suraj Mal was chief and king.

He built this fort—how long ago?

A century and a half perchance :

'Tis not Chitor, with all the glow

Of ancient glory and romance ;

Its fame is modern--ninety years

Or less since General Lake was here

And stormed in vain, tho' prudent fears

Led to surrender that same year.

Four months had Ranjit bravely held

These walls ; the British loss was great ;

But all their foes were being quelled,

And Ranjit wished to save his State.

Lord Lake was strong, had taken Deeg.

Holkar, who then was in this Fort

A refugee—with whom in league

We thought to cut the redcoats short—  
Saw that the game was up : so peace  
Was made and has remained, save when  
Hot Durjan Sal hy force took lease  
Of fort and *gadi*. Then again  
The redcoats came in Twenty-Six,  
Stormed, and set up the *rightful heir*.  
Bhurtpore has had no politics  
Since then ; hut fearful grief and care  
Fell on us when the blood-red waves  
Of mutiny in Fifty-Seven  
Surged round and thro' and no one knew  
Where next would work the deadly leaven.  
Our chief a boy, those round him stood  
Faithful to British salt and wise ;  
This Fort the men of fire and blood  
From Neemuch would have made their prize



But for the Durbar. Muttra near,  
Agra, the North-West, all in flame,  
Had Rajasthan rebelled that year—  
Were all of us quite free from blame?  
Ask Kotah—foolish men will be  
In every State; your records show  
We let the lawless soldiery  
Go by and fought them too as foe.  
Did we remember Najaf Khan  
A hundred years or so before,  
And Sindhia later? Rajasthan  
Remembered, yet in such uproar  
When men see blood and hear strange cries  
'Tis hard to sunder right from wrong,  
Wisdom from folly's swift surprise.  
The British raj had lasted long  
And was asleep, they said—not one

White soldier near:<sup>1</sup> the prophecy  
That told the hundred years were done  
Since Panipat when it should die  
Had spread—thank God, we chose aright.  
Now in Bhurtpore you may review  
Troops kept for distant frontier fight.  
Jodhpore and Jeypore, Ulwar too  
And Bikanir, such troops maintain  
Or transport. You should see our Chief  
Move cavalry upon the plain.  
He knows the drill-book, every leaf<sup>2</sup>

<sup>1</sup> See Note, p. 234.

<sup>2</sup> See Note, p. 236.

<sup>3</sup> The Chief here referred to, Maharaja Jeswant Singh, G.C.S.I., died December 1893.

## ULWAR,<sup>1</sup> 1892

GARDENS and groves of orange, avenues

Of shady trees ; a city at the base

Of a steep rock-bound, fort-crowned hill ; bright hues

Of flowers and varied tillage ; many a trace

Of Western thought in disciplined array

Of troops, schools, hospitals ; while all the East

Breathes in the palace of a bygone day,

Which travellers praise and where they love to feast

Their eyes on pearls and books of ancient date

And curious arms. These, with a fertile soil

And hardy race, are Ulwar—modern State,

Twelve decades old ; in ancient times the spoil

Of Moslem from the Rajput, till their creed

Mixed with the Jadu's blood—a hybrid strain.

Báber and Akbar, Aurangzeb, thro' greed

Of power came here and conquered : then again

The Ját from Bhurtpore raided fifty years ;

Till the Narukas, sprung from Jeypore, seized

The helm which now their fifth chief calmly steers,

Peace on the wave, and tumult all appeased.

<sup>1</sup> See Note, p. 236.

## AMIR KHAN'S SOLILOQUY

AT TONK, A.D. 1818

THEY talk of their lineage old, these Chiefs of the Sun  
and Moon,

And of me as a robber bold who founded a throne by  
crime ;

Let them hurl hard names as they please, my sons and  
the world will soon

Forget how the robber rose ; it is only a question of  
time.

Their Rama and Krishna, methinks, if they ever ex-  
were thieves,

Like Bappa and Jodha and all the strongest men  
have made

Kingdoms ; the kingdoms of earth, what are they  
golden sheaves

To be bound by the men who have reaped, whose  
is to be obeyed ?

Holkar and Sindhia were not so squeamish as these  
kings ;

I served them well and they paid the labourer worth  
of hire.

Did I serve Jeypore when he paid ? Did I break t  
scal and strings

Of an oath when my guns spoke false as they rak  
an ally with fire ?

Jeypore perhaps may complain—that is one of my present  
griefs ;

Let it pass as an old mistake, and that of the same  
false guns

Which blundered the day at Nagore when forty of  
Marwar's chiefs,

Who came to feast at my tents as friends, made room  
for their sons.

Is there nothing more to regret? The cowards say that  
I slew

The girl they poisoned between them ;<sup>1</sup> they laid her  
death at my door

Because I bullied the chief whose blood is bluest of  
blue

For a fee from that Raja Mán, the oily demon  
Rahtore.

Naught else? Nay, how should a man who held  
Rajput in thrall,  
And who started in life with only the sword of a  
Pathan,  
Stickle at trifles to win, or even remember all  
The blood that was shed as he fought in Malwa  
Rajasthan?

Why doth the brain that steeled break silence kept  
to-day  
With thoughts like these of a womanish hue? I a  
lord and king,  
Have washed my hands and am clean from the blood and  
smoke of the fray—  
And shall I begin to fear the prick of a conscience  
sting?



Nay, 'tis only the whisper of things I fancy them saying  
abroad

My brother chiefs—they will wince at that name, for  
me 'tis enough

To have carved my way to a throne by the edge of a  
fearless sword.

Conscience? A soldier like me is made of a sterner  
stuff.

<sup>1</sup> See Rhyme on Krishna Kumara, page 53.



## MISCELLANEOUS



## LATEST ANECDOTE OF BIJEY SINGH OF MARWAR

The latest anecdote of Raja Bijey Singh of Marwar is contributed by the Jodhpore Administration Report for 1887-88, which says that he, "being himself a zealous Vishnav, strictly prohibited the manufacture and sale of liquor throughout the country, and that the prohibition remained in force in letter and spirit during a full period of twenty years. The Thakur of Abwa, named Jét Singh, who had acted in opposition to these prohibitions, was seized and executed in the fort of Jodhpur on pretence of this very offence, though there existed a grudge against him on account of his unbearable insolence and defiance to the authority of the chief. The place, situated outside the 'Sungoria Gate' of the city of Jodhpur, where the Thakur's corpse was burnt, is still worshipped by the Jodhpur *Lalaks* (liquor-sellers), who consider the Thakur as a hero and martyr who sacrificed his life for their cause."

### COURTIERS

DIDST thou, O King, an edict frame and seal

That whoso brews or sells distilled liquor

Shall straightway perish for his country's weal

To make and keep it sober all the quicker ?

## KING

'Tis true ; and from that question I may guess  
 To loosen some one's head is now your notion,  
 Relying on the fact that I profess  
 To sect of Vishnu the most strict devotion.  
 Still I may pardon if need be, why not ?  
 A case may call for reconsideration.

## COURTIERS

The Ahwa Thakur is the culprit.

## KING

What !

Jét Singh? This saves a lot of botheration.  
 The beast hath long authority defied—

## COURTIERS

We thought the news would very likely please thee

## KING

My royal edict can't be set aside.  
 O holy Vishnu, thus do I appease thee !

Jet Singh is beheaded, and sainted as a martyr a hundred years after by the Jodhpur vintners, for whom the following elegy may serve.—

Thou wert murdered, brave Jét Singh,  
 By a water-drinking King :  
 Does he know that beef and beer  
 Brought the British soldier here ?  
 Whisky too he drinks no end,  
 Does the Englishman our friend,  
 Who our enemies did scatter,  
 Conquered Moghal and Mahratta.  
 Water never did nor can  
 Suit a Rajput nobleman :  
 Therefore, Thakur, didst thou die  
 In the cause of Liberty :  
 Liberty to tippie when  
 You like belongs to all free men.  
 " Rightly struggling to be free,"

Thee we praise, we honour thee.  
Yes, to honour thee we come,  
Martyr for our Indian rum,  
Which the soldier in the barrack  
Calleth by the name of arrack<sup>1</sup>  
And to denizens of Maroo  
Generally is known as *dharoo* ;  
Ages long it has been made,  
Hot and strong, it's good for trade ;  
And if opium were not grown  
We should each a fortune own.  
So to worship thee we come,  
Martyr for our Indian rum !

<sup>1</sup> *Dray, essence.*



## THE ULWAR TRIAL

Kunj Behari Lal, a member of the Ulwar State Council, while driving in his carriage on a public road in Ulwar, on the 21st May 1892, was attacked by a party of men, and despatched by swords. The Maharaja having died suddenly at Naul Tal the day after, the inquiry into the murder was conducted by the British Government, with the result that four men were convicted by a court composed of two English officers lent to the State. The court found that the murder had been authorised by the Maharaja, and was planned by his right-hand man and staff-officer, Major Ram Chander, who, by means of pressure, had induced the others to accomplish it. Akhry Singh, who, with Ram Chander, was sentenced to death, openly confessed as to the part he and his associates had taken, instigated thereto by Ram Chander and believing the murder had been commanded by the Raj (Maharaja). The following lines reflect bazaar comment in Rajputana after the trial.

If the Raj had only lived, father,

Where would have been the crime?

Most would have said, "Good riddance,

And not before it was time";

For the man had risen too fast, father,  
And had few friends in the place :  
Alas, it was hard for the Raj to die,  
And leave this sad disgrace !

To kill on a public road, father,  
Was bad—the best men make  
(As the ancient proverb hath it)  
At times, you know, a mistake.  
Ram Chander lost his sense, father  
But it seems a terrible thing  
For doing the Raj's own command  
To hang poor Akhey Singh.

*And Buddha to Kāla Pāni*<sup>1</sup>

For life ; seven years of jail  
To Chandra the son of Chajju—  
Alas for the women who wail !

The dead man was not their rival  
Ram Chander's only—beside,  
Just think, not one would have suffered  
If the Raj had never died !

You say the Sirkar \* says, father,  
No Raj has power to kill,  
But we know they have always done it,  
And some will do it still.

\* \* \* \* \*

This case will make them fear, boy,  
And save some lives : our eyes  
Are blind, our weak hearts tremble.  
The big Sirkar is wise.

\* The common name for transportation across the sea or *black water*.

\* The British Government is known as the Sirkar, and the Chief of a State as the Raj or the Durbar.

## THE BAORI'S REQUEST

" Moghias (or Baoris) invariably select moonless nights for the commission of their crimes ; and in this connection a native official lately informed me he was present in Court when a Moghia was sentenced to a heavy fine. He actually heard the prisoner beg for permission that payment might be deferred until the nights grew dark !"—*Extract from Report of the Superintendent Moghias in Rajputana and Central India for 1893.*

O FOR a land where the Baori  
Has plenty to eat and to do !  
Nowadays not a single *cowrie*  
Can he raise without hullabaloo.  
Time was that the Sétts when we raided  
Were quick with the melting pot,  
And the Raj and its Thakurs aided  
If pursuit were getting hot.

It paid them well : and they fenced us  
From harm in some ancient keep ;  
But the Sirkar went against us,  
And now it's little we reap.  
There used to be lots for the scrambling  
When a line of camels showed,  
Or a fat Mahajan was ambling,  
At night on a lonely road.

But the dear old days have departed,  
The merry old times are gone ;  
No wonder a chap's down-hearted  
When he's always "downed upon."  
These jails are enough to stifle  
Men used to the jungle free ;  
And it's hard to be fined for a trifle  
That wasn't worth a rupee.

They have spoilt the taste and flavour

Of life, these wretched police—

I ask your Honour a favour:

If you let me go in peace

The fine shall be paid like rent, Sir,

On the day it is due all right—

But I hope you will kindly consent, Sir,

To wait till a moonless night.

## STEPPING THE BOUNDARY

IN days when laws and people  
Were primitive yet wise,  
When villagers disputed  
O'er doubtful boundaries,  
The Rajput and the Bheel alike  
Would choose a trusted man,  
A grey-beard generally, who knew  
How every field began.

How here was waste till such an one  
Reclaimed it ; there a well,  
Or watercourse, was made by A  
(His grandsire used to tell) ;  
B sowed this land for twenty years ;  
That patch belonged to C :  
The Grey-beard would be sure to know  
The boundary's history.

If only he would speak the truth,  
On which they trusted solely ;  
For he would carry in his hand  
A little water holy,  
And on his head a wild beast's skin,  
Or goat's, to show that he  
If perjured of his oath a beast  
In the next world would be.



Thus fitted out, and solemnly  
Adjured by every god,  
Before the assembled multitude  
The boundary he trod.  
And where he stept the line was marked,  
And all men were content  
To follow till the trace grew faint  
That boundary settlement.

Some churl perhaps when Grey-beard died,  
Some soured churl might say,  
"A jackal that I heard last night  
Howling in search of prey  
Reminded me of Grey-beard's voice :  
I always feared he'd rue  
Thro' holy Gunga's wrath the day  
He cut my field in two."

But those who know the people well  
Aver the country-side  
Is thoroughly convinced and sure  
That Grey-beard never lied :  
And modern forms of settlement,  
So seldom understood,  
Are not, they think, as honest or  
In fact one half as good.

Yet all agree the stepping mode  
Is out of date, because  
Of new inventions—railways, schools,  
Piece-goods, valceels and laws,  
And fifty other things that since  
It flourished have occurred—  
To prove that as men "civilise"  
You cannot trust their word.

## A BHEEL DISPUTE

MEWAR, 1891

*The local manager advises*

THE Bheels are out in Sigri—

They're shouting in the name

Of Justice ; and in Mádri

The Bheels are all aflame.

For the Sigri men say Mádri

Has cheated them of land :

A boundary dispute, you know,

Is hard to understand.

And generally among the Bheels

It leads to blood and riot.

This one both villages agreed

To settle by panchayat :

Who took a man from each and made

Them swear by gods divine,

Hand clasped in hand, impartially

To step the boundary line.

And so they stept it. Sigri swears

That sixty beegahs, sown

By them for twenty years, have now

Been into Madri thrown :

Their man, they say, was small and weak,

And Madri's big and strong ;

The big man took the line he liked,

And forced the weak along.

They also say the *panch*<sup>1</sup> was bad,  
Or prejudiced, or bought,  
And would not listen to their pleas  
Or make the inquiry sought.  
As far as I can judge, the tale  
That Sigri tells is true,  
But, true or false, the question is,  
What is the Raj to do?

The Sahib has said both sides agreed  
To arbitration—yes.  
Therefore the *panch* must be upheld.  
That's not so clear, I guess.  
The Bheels are out, the *kilkie's*<sup>2</sup> raised  
And therefore I'm afraid  
The *status quo* must be restored  
And fresh inquiry made.

The usual abbreviation of *panchayat*, a court of arbitration originally  
isting of five (*panch*) members.

War-cry of the Bheels.

## A PETITION

IN the restless days of yore, in  
The time my father was a lad,  
Lony Ochter<sup>1</sup> Sahib came warring,  
Built the station Naseerbad ;  
Formed a regiment of Rasála  
At Rampura: with it came  
Mahmood Khan from near Ambála—  
That, Sir, was my father's name.

You must know before their coming  
There had been a lot of trouble,  
Half the country round was drumming  
Unto arms, and playing double.  
Some were secretly inciting ;  
But the brave Rasāla showed  
What Pathans can do in fighting  
Through the district straight they rode

Lony Ochter Sahib soon scattered  
All his enemies afar ;  
Mahmood Khan was wounded, battered,  
And promoted Rasaldar ;  
Given a jagir in this village,  
Which he founded, where I dwell,  
Peaceably engaged in tillage,  
As my neighbours all can tell

This, my son, is the Patwari,

He was taught by Ganesh Rám,

Who I'm quite sure would be sorry

If he came to any harm.

Yet this Moonserim<sup>9</sup> is trying

To withhold from us our due ;

See, that field of mine is drying—

He won't let the water through.

What's the reason, sir? God knows it.

See, that channel from the tank—

I could open it or close it,

As the water rose and sank,

Give our village what it needed,

Store the rest ; but now they say

Our supply must be impeded

For some land two miles away.



What would Mahmood Khan or Lony

Ochter Sahib have said to this?

Ganesh Rám is widely known, he

Is too straight to work amiss:

He forgets, though, that Rasála.

What could such as he is know

Of Mahmood Khan from near Ambála,

Him who made this village grow?

He is young—young men in work are

Sharp and active: I am old.

What I say is, let the Sirkar

Now the scales of justice hold.

So he spoke, with warmth yet wary,

Weaving in and out his tale

*Lony Ochter—Rasaldári*

As the words of most avail.

<sup>1</sup> Persons resident in the East do not require to be told that the people have a curious way of speaking of Ochterlony as Lony Ochter

<sup>2</sup> Moonserim, a sub-overseer in the Revenue Department.

## SNAKE-BITE

### AN INCIDENT OF MODERN AJMERE

THE woman Khorī, the wife  
Of the herdsman Amar Singh,  
Who saw her depart this life,  
And witnessed the cobra spring.  
There wasn't a doubt of the fact  
From all that the neighbours said :  
The snake was killed in the act  
And brought to the *thidnah*<sup>1</sup> dead.

<sup>1</sup> A Police post, the head of which is called the *thidnalar*.

But three weeks after a lad

Looked into a disused well :

And one month after a sad,

Sad story there was to tell,

The thánadár came and saw,

And (to cut the matter short)

Old Aroar Singh and his brother-in-law

Confessed in the Sessions Court

They had put her out of the way

Because of her goings-on.

She went to the temple each day,

Tho' they told her not to. Upon

The temple steps she was seen

The night she was last alive.

And the priest he was young, with a full-fed s

While Khori was forty-five.

And Rajput honour, you know,  
Recks little of English laws  
In a case like that. Not a blow  
Was struck at the priest, because  
All scandal they wished to hide,  
It was rather fine—was it not?  
And hard that no family pride  
May now wipe out such a blot,

Without being chained like a thief,  
And banished across the seas.  
There is the story in brief  
Of a *snake-bite*—which, if you please,  
Is common enough. The tale  
In different forms you may learn  
To read if you take up the trail  
Of many a *snake-bite* return.



The sun goes down on droves of goats and kine  
Streaming within the village gates : the moon  
Looks on the Thakur boosing o'er his wine  
And lulled by beat of drum in endless tune.  
Contentment holds the village and its chief :  
The scene is one of dirt, but not of grief.

## II

"A stagnant pool," the traveller may say :  
"A century breeds no change where grief and mind  
Alike are not : none looks beyond to-day,  
Or knows the outer world ; their joys are blind.  
A man lies down beside the beast he drives,  
And eats his frugal meal without a sigh :  
Is that the goal and end of human lives ?—  
Content to live—content perhaps to die !"

Ah well ! the outer world is pressing in

And coming nearer to the stagnant pool,

And not to know will soon be held a sin—

But is the Pundit happier than the fool ?

God help the Thakur when he asks that question

It sticks a little in my own digestion.



## A THAKUR IN A RAGE

(IN A NATIVE STATE)

FRIEND, do you say it is well for us that the big Sirkar<sup>\*</sup>

Is here to watch over our rights and our children's  
rights in the land?

It seems to me to be more on the side of a proud Durbar

Which laughs secure at my wrong because I am tied  
foot and hand.

Forty or fifty years ago this adoption case

Would have cost my father no trouble ; his cast  
armed for fight,

His horses fleet, and his men the pick of an a  
race :

A morning's ride and a dozen shots would have s  
it all outright.

Now I must waste, it seems, a couple of years and t

\* In a game of Vakils and pay a mongrel plead  
scrawl ,

He says he is working my case, and has sent alrea  
score

Of jettions to Abu and Simla : I'm sick and tir  
it all

Scribes and judges may reap the rupees I have sown  
broadcast,

But the Durbar will never forget it was weak when our  
house was strong.

It seeks to lessen my power ; it owes me a grudge for the  
past,

And is always watching and trying to make me out in  
the wrong.

What do they want me to do? Go out on the jungle  
side

With all my retainers and earn the name of an outlaw  
bold?

If they force me ever to that, I will humble somebody's  
pride ;

It shall cost them dear, my revenge—I will pay it a  
thousandfold.

## MAULED

AT SIWAI MADHOPUR (Jeypore)

*3rd January 1893*

ONE of an army of beaters,

Five or six hundred men,

Followed a wounded tigress

Down thro' a jungly glen ;

Saw her lying, and rashly,

Foolishly, threw a stone—

(Says a shikari near him)

We heard a roar and a groan.

Then four shots. The shikari  
    (May bounce as shikaris can)  
Says that he dropped the tigress  
    Standing over the man.  
Whatever the facts, his shooting  
    Deserves a medal to win,  
For he saved the life of the beater,  
    Tho' he spoilt the tiger's skin.

Saved—let's hope: but a broken  
    Arm from a tiger's jaws  
And wounds upon head and body  
    From those terrible fangs and claws  
Must heal ere the reckless Naga  
    Can be saved, poor fellow, outright,  
And show with pride in his village  
    The marks of a tiger's bite.

One of an army of beaters,  
Five or six hundred men,  
Tracking a wounded tigress  
Down thro' a jungly glen—  
Why have I told the story?  
Simply because he said,  
" *Tell the Maharaja.*"

*29th January*

His name was  
Sheoram Dass—and he's dead.  
The shikari's name has a Rajput ring,  
Shekhawat of Sikar is brave Oom Sing

## THE PRESENT SIEGE OF BHURTPORE

*The Genius loci protests*

THEY talk of the siege of Bhurtpore,

But never a thought they give,

As their guns they wipe, whether duck and snipe

Would rather die than live.

No place like this they declare,

And they call it sport and fun

As the fowl go by like clouds in the sky

To drop them one by one.

The white man's heart it is strong,  
We know his courage and pluck ;  
We are not Jain,<sup>1</sup> yet we cannot divine  
Why he shoots such myriads of duck.

'Tis good when a tiger dies,  
But we count it strange and harsh,  
The passion some feel for duck and teal  
And snipe in the lonely marsh.

<sup>1</sup> The Jains object to the destruction of animal life in any shape, even noxious reptile or mad dog.



## A SONG OF JODHPORE, 1893

THERE'S a place in Rajputana with a fort of old renown  
And a liberal-hearted fine old king,  
And the traveller who visits that most hospitable town  
Hears a lot about Sir Pratap Singh.  
He is Minister and Commandant of Cavalry in one,  
And his fellows, by Jove, *can* ride ;  
You should go there for a " pig-stick " if you want to see  
some fun :  
There are pigs, Sir, on every side.

### CHORUS

Hunting the gallant boar,  
Englishman and Rahtore,  
Brothers in sport, ride o'er  
The sandy plain at Jodhpore.

They won the Polo Tournament this year, the  
team

Sir Pratap took to Poona t'other day ;  
And the liberal-hearted king, Maharaja Jeswant Sir  
Says his men can fight as well as play ;  
We shall find them by our side if we ever ha  
ride

On the frontier far away against the foe,  
And we feel the brave Rahtore, like his ancest  
yore,

Is an ally to be trusted, don't you know ?

#### CHORUS

Hunting the gallant boar,  
Englishman and Rahtore,  
Brothers in sport, ride o'er  
The sandy plain at Jodhpore.

Do we think too much of sport as good training for our  
youth?

Is the teacher sick or sorry when his art  
Makes his pupil better man than himself, do what he can?

Nay, he feels an honest pride in his heart.  
For a victory o'er foe whose strength was never feared  
Is nothing, and we keep the old rule,

*Let all rivalry be keen and whoever wins be cheered—*

That's the lesson we have learnt at school.

#### CHORUS

Hunting the gallant boar,  
Englishman and Rajpore,  
Brothers in sport, ride o'er  
The sandy plain at Jodhpore.

## FAMINE IN RAJPUTANA

1892

THE goddess of Chitor in olden time  
Craved regal victims—superstition tells :  
But this gaunt spectre ravages and dwells  
Among the poor, in poverty and slime,  
Tempting despair and maddening to crime.  
We read in former days how dried-up wells  
And barren fields brought death: old chronicles  
Speak of slain hecatombs: but now like chime  
Of bells o'er hills the railway's scream is heard.  
The Iron Horse has saved the land and scared

The spectre Famine, like some carrion bird

Disturbed at its foul feast. Had God but spared

The poor man's cattle, ah, what joy had stirred

The hearts of those for whom in need He cared!

## THE HOUSE UPON THE LAKE

AJMER, 19TH MARCH 1890

IN varying mood four years and more  
These eyes have seen the ripples break  
And waves arise to wild wind's roar  
Beside this house upon the lake.

Sunrise and sunset, and the play  
Of light and shadow thro' the year—  
I know them well, for night and day  
The lake made music in mine ear.

The green in front, with birds and bloom  
And ferns and trees that shade the sky ;  
These marble walls, each quaint cool room—  
I leave them, not without a sigh,

To dwell upon a distant hill  
Already loved for its own sake :  
But ah ! to-day my thoughts are still  
With the old house upon the lake

## THE HOUSE UPON THE HILL

MOUNT ABU, 20TH MARCH 1894

FOUR years again have passed and schooled

Since mine the task with earnest will

To follow better men who ruled

From this bright house upon the hill

The names of Lawrence, Sutherland,<sup>1</sup>

And others linger round its walls ;

Its garden fair a gentler hand,

O ferns and flowers, to me recalls



Looking upon the lake below,

The hills around, beyond, I seem

To hear the sounds of Long Ago

As of those days I rhyme and dream.

'Tis classic ground, tho' railway near

May shriek, I wonder, Abuji,

If ground there be not classic here

In Rajasthan so kind to me.

The Past and Present to compare,

From each its fragrance to distil,

Where could be fitter spot, O where,

Than this bright house upon the hill?

Lieutenant-Colonel J. Sutherland was Agent to the Governor General for  
India from 1841 to 1845, and Sir Henry Lawrence from 1853 to 1857.



## NOTES TO RHYMES

I venture to preface these Notes with the following extract from the essay on the Rajput States in Sir Alfred Lyall's admirable book, *Asiatic Studies* (pp. 182-186) :—

"The region to which we refer is that which is now called, in the administrative nomenclature of the Indian Empire, *Rajputāna*; and, by the natives of India, *Rajasthan*, or the country of the chiefs. It is the region within which the pure-blooded Rajput clans have maintained their independence under their own chieftains, and have in some instances kept together their primitive societies ever since the dominion of the Rajputs over the great plains of North-Western India was cast down and broken to pieces seven centuries ago by the Mussalman invasions from Central Asia. The first Mussalman invasions found Rajput dynasties ruling in all the chief states of the north and over the rich Gangetic plains eastward to the confines of modern Bengal—at Lahore, Delhi, Kanauj, and Ajodhya. Out of these great cities and fertile lands the Rajput chiefs were driven forth southward and westward into the central regions of India, where a more difficult country gave them a second line of defence against the foreigners. And this line they have held not unsuccessfully up to the present day. The boundaries of their actual territory are not easily defined without a map, though the

boundaries of political territory in India have varied so little in historic times. After the earliest Mahomedan conquests the Rajpūt country seems to have extended (speaking roughly) from the Indus and the Sutlej on the west and north-west right across the Indian continent eastward up to the vicinity of the Jumna River at Agra and Delhi, and southward until it touched the Vindhya range of mountains. This great central region had for its natural barriers on the west and north-west the desert, on the east the rocky, broken tracts which run along west of the Jumna, and on the south the passes and woodlands of the Vindhya mountains. And though in many parts of this country, to the south and south-east especially, the dominion of the Rajpūts has been overlaid by Mahomedan or Maratha usurpations, yet everywhere Rajpūt septs or petty chiefships may still be found existing in various degrees of independence. And there are, of course, Rajpūt chiefs outside Rajputāna altogether, though none of political importance. But Rajputāna proper, the country still under the independent rule of the most ancient families of the purest clans, may now be understood generally to mean the great tract that would be crossed by two lines, of which one should be drawn on the map of India from the frontier of Sind eastward to the gates of Agra; and the other from the southern border of the Punjab Government near the Sutlej southward and south-eastward until it meets the broad belt of Maratha States under the Guicowar, Holkar, and Sindia, which runs across India from Baroda to Gwalior. This territory is divided into nineteen states, of which sixteen are possessed by Rajpūt clans, and the chief of the clan or sept is the state's ruler. To the Sesodia clan, the oldest and purest blood in India, belong the States of Oodipoor, Bansiwara, Pertābgarh, and Shahpura; to the Rathore clan, the States of Jodhpoor and Bikanir; Jeypoor and Ulwar to the Kuchwāha; and so on.



interminable career of feuds and forays, striving eternally to enlarge their borders at the cost of their neighbours. When the land grew too strait for the support of the chief's family or of the sept—that is, when there were no vacant allotments—a landless son of the chief would assemble a band and set forth to make room for himself elsewhere. If he was lucky, he found his room; if not, the family was rid of his company; in either event he was provided for. In this way the whole country of Rajputana was occupied by the clans and septs which we now find there; and their territories are now called by us states; but these states are constitutionally quite unlike any others in India. For, while everything else in the political order of India has changed, the Rajput States have managed to preserve unaltered much of their original structure, built up out of the needs and circumstances of primitive life. The strain of incessant warfare, in which these tribal sovereignties were engaged from their foundation centuries ago until the English peace of 1818, has served to keep tight the bonds which held them together, without being violent enough to break them asunder. Of course the original type has undergone some modifications; towns have grown up round the ancient forts; the lands of each sept have gradually, and by constant friction, rounded themselves off into distinct territories; and the chiefs have in some instances succeeded in modernising their status toward the likeness of territorial sovereignty. But on the whole there are probably few or no political fabrics having any pretence to be called states, in any part of historic Asia, which have suffered so little essential change between the eleventh and nineteenth centuries—a period which for Rajputana was one long war-time, from the first inroads of the Ghaznevi Kings to the final pacification of Central India by the military and political measures of the English Governor-General, Lord Hastings.

"During these seven centuries or so the Rajput clans had various fortunes. The kings of the early Musalman dynasties in Northern India pierced their country from end to end by rapid rushing invasions, plundering and ravishing, breaking the idols, and razing the beautifully-sculptured temples, Buddhist and Brahmanic. But so long as the object of these incursions was mere booty or fanatical slaughter, there was not much to be got out of the interior of Rajputana. The chiefs retired to their fortresses, great circumvallations of the broad tops of scarped hills, with three or four lines of defence, strong holds which cost the enemy a siege of some twelve or eighteen months, with the grand finale of a desperate sally *en masse* upon your lines by the garrison without hope or fear, dressed in saffron garments, drunk with opium and with the blood of their own womankind. The victor in obstinate and dangerous conflicts of this kind found himself paying rather dear for a warlike triumph; and as for conquest in the sense of establishing permanent dominion, the country was not worth the trouble of holding it against the clans and their faithful allies, the aboriginal non-Aryan tribes of the jungle. So early as the end of the twelfth century, nevertheless, the Mahomedans had discovered the great importance, as a *point d'appui* in the middle of the Rajput country, of Ajmere, a city lying at the foot of an almost impregnable hill fort, well watered for these arid tracts, in a situation at once strong, central, and most picturesque. The fort was taken by the Afghan King Shahab-ud-din at the end of the twelfth century; and on the crest of the hill the traveller is now shown a grave-yard thick with mounds, where are said to lie the bones of the faithful Islamites who fell in the storm, or in the massacre by which the Rajputs celebrated the fort's recapture a few years later. Since then Ajmere has been lost and won several times; its possession being the symbol of political predominance in Rajputana: for it is a Castle Dangerous which no

government could hold in the midst of the clans without powerful supports and the prestige of military superiority. The Moghal Emperors made it an imperial residence in the seventeenth century; in the confusion of the eighteenth century the Rajputs got it again for a while, but soon had to yield it to the Maratha chief Sindia, then at the height of his fortunes. By him it was ceded, with the lands adjoining, to the British in 1818; and thus for six centuries or more, with a few intervals, Ajmere has contained the garrison by which the masters of India have enforced their paramount jurisdiction over the unruly clans of Rajputana."

#### THE MEWAR FAMILY. P. 25

The following extract from a sketch of Chitor compiled from Tod and other authorities by Dr. Stratton, resident at Oodeypore a few years ago, relates to the Mewar family:—

"In the beginning of the eighth century Chitor was the seat of the Mori division of the Pramar or Puar Rajputs then ruling in Mewar and Malwa; but it was taken about A.D. 728 by Dashpa, usually called Dappa, the ancestor of the present Maharana, since which time it has, with brief interruption arising from the fortunes of war, continued with the present house. But Chitor and the rich plains of Mewar were not the first possessions of this dynasty on the central plateau of India. For nearly two centuries previously it had ruled in Bhulwar, the wild hill country of the Bhils, which buttresses that plateau on the west, between Idar on the south and modern Udaipur on the north. Prior to that again it had for nearly four centuries held sway in the western peninsula of Saurashtra, now called Kathiawar. The vicissitudes of the family already alluded to were illustrated alike in its



coming to the Uhal highlands and the Mewar plains, if not also in its earlier migration to the sea coast province on the west. These stages and their epochs in the course of the Suryashans Rajputs, successively settling in Sarashtra, Ehlwar, and finally in Mewar, are historical, though the details of such remote periods are legendary."

TRANSLATION OF A GRANT OF LAND HELD BY A  
BRAHMAN. P. 26

"GRANT HELD BY A BRAHMIN OF BIRKHAIRAH.

"A Brahmin's orphan was compelled by hunger to seek sustenance in driving an oil-mill; instead of oil the receptacle was filled with blood. The frightened oilman demanded of the child who he was; 'A Brahmin's orphan,' was the reply. Alarmed at the enormity of his guilt in thus employing the son of a priest, *he covered the palm of his hand with earth, in which he sowed the tilial seed*, and went on a pilgrimage to Dwarka. He demanded the presence (*darsana*) of the god; the priests pointed to the ocean, when he plunged in and had an interview with Dwarka Nath, who presented him with a written order on the Rana for forty-five *deguis* of land. He returned and threw the writing before the Rana, on the steps of the temple of Jaggernath. The Rana read the writing of the god, placed it on his head, and immediately made out the grant. This is three hundred and fifty years ago, as recorded by an inscription on stone, and his descendant Kuchala yet enjoys it."—(A true translation.—J. TOD.) Tod, vol. i. p. 552.







"Most erroneous ideas have been formed of the Hindu female from the pictures drawn by those who never left the banks of the Ganges. They are represented as degraded beings, and that not one in many thousands can even read. I would ask such travellers whether they know the name of Rajpoot, for there are few of the lowest chieftains whose daughters are not instructed both to read and write; though, the customs of the country requiring much form in epistolary writing, only the signature is made to letters. But of their intellect, and knowledge of mankind, whoever has had to converse with a Rajpootal guardian of her son's rights must draw a very different conclusion. Though excluded by the Salic Law of India from governing, they are declared to be fit regents during minority; and the history of India is filled with anecdotes of able and valiant females in this capacity."

#### RAKHI BHAI. P. 40

In his *Annals of Mysore* Tod writes:—

"Buhadoor had remained but a fortnight, when the tardy advance of Hemayoon with his succours warned him to retire. According to the annals, he left Bengal at the solicitation of the queen Karnavati; but instead of following up the spoil-encumbered foe, he commenced a pedantic war of words with Buhadoor, punning on the word 'Cheetore.' Had Hemayoon not been so distant, this catastrophe would have been averted, for he was bound by the laws of chivalry, the claims of which he had acknowledged, to defend the queen's cause, whose knight he had become. The relation of the peculiarity of a custom analogous to the taste of the chivalrous age of Europe may amuse. When her Amazonian sister the Rahtore queen was slain, the mother of the infant prince took a surer method to shield him in demanding

the fulfilment of the pledge given by Hemayoon when she sent the *Rakhi* to that monarch.

“ ‘The festival of the bracelet’ (*Rakhi*) is in spring, and whatever its origin, it is one of the few when an intercourse of gallantry of the most delicate nature is established between the fair sex and the cavaliers of Rajasthan. Though the bracelet may be sent by maidens, it is only on occasions of urgent necessity or danger. The Rajpoot dame bestows with the *Rakhi* the title of adopted brother; and while its acceptance secures to her all the protection of a ‘*chevalier servant*,’ scandal itself never suggests any other tie to his devotion. He may hazard his life in her cause, and yet never receive a smile in reward, for he cannot even see the fair object who, as brother of her adoption, has constituted him her defender. But there is a charm in the mystery of such connexion, never endangered by close observation, and the loyal to the fair may well attach a value to the public recognition of being the *Rakhi-band Bhai*, the ‘bracelet-bound brother’ of a princess. The intrinsic value of such pledge is never looked to, nor is it requisite it should be costly, though it varies with the means and rank of the donor, and may be of flock silk and spangles, or gold chains and gems. The acceptance of the pledge and its return is by the *latkali*, or corset, of simple silk or satin, or gold brocade and pearls. In shape or application there is nothing similar in Europe; and as defending the most delicate part of the structure of the fair, it is peculiarly appropriate as an emblem of devotion. A whole province has often accompanied the *latkali*, and the monarch of India was so pleased with this courteous delicacy in the customs of Rajasthan, on receiving the bracelet of the princess Kurnavati, which invested him with the title of her brother, and uncle and protector to her infant Oodh Singh, that he pledged himself to her service, ‘even if the

demand were the castle of Rinthumbor.\* Hemayoon proved himself a true knight, and even abandoned his conquests in Bengal when called on to redeem his pledge, and succour Cheetore, and the widows and minor sons of Sanga Rana.<sup>1</sup> Hemayoon had the highest proofs of the worth of those courtng his protection; he was with his father Baber in all his wars in India, and at the battle of Blana his prowess was conspicuous, and is recorded by Baber's own pen. He amply fulfilled his pledge, expelled the foe from Cheetore, took Mandoo by assault, and, as some revenge for her king's aiding the king of Guzerat, he sent for the Rana Bikramajest, whom, following their own notions of investiture, he girt with a sword in the captured citadel of his foe."

**"THE WRATH OF THAT DREAD GODDESS WHO AYE  
CRAVED PRINCES FOR VICTIMS." P. 44**

The following is taken from Stralton's sketch of Chitor, referred to in a previous note:—

"Superstition had it that when the fortress was in danger the goddess

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<sup>1</sup> "Many romantic tales are founded on 'the gift of the Rahu.' The author, who was placed in the enviable situation of being able to do good, and on the most extensive scale, was the means of restoring many of these ancient families from degradation to affluence. The greatest reward he could, and the only one he would, receive, was the courteous civility displayed in many of these interesting customs. He was the '*Rahu-fund Bher*' of, and received 'the bracelet' from, three queens of Oodipoor, Boonda, and Kotah, besides Chand-lac the maiden sister of the Rana; as well as many ladies of the chieftains of rank with whom he interchanged letters. The sole articles of 'barbaric pearl and gold' which he conveyed from a country where he was six years supreme are these testimonies of friendly regard. Intrinsically of no great value, they were presented and accepted in the ancient spirit, and he retains them with a sentiment the more powerful because he can no longer render them any service."—*Tod*, vol. i. p. 313.

of Chitor always required the sacrifice of a crowned head in its defence. Twelve had perished on the first occasion, and on the second, though the Rana himself had not, the Prince of Deolia (Pertabgarh), a branch of the Chitor house, was killed with the ensign of Mewar waving over him. It was an evil omen, therefore, when, during this third siege, Udai Sing departed from Chitor, though there was no lack of chieftains of Mewar and allies from elsewhere, including the Tur Prince of Gwalior, who failed not in its defence; as with the Sisodias and many of the related tribes of Rajputs, Chitor was considered as much a sanctuary of the Hindu religion as a fortress of Hindu power.

“The Rao of Salumbar was killed at the Surajpol, *i.e.* the Gate of the Sun, on the eastern brow. Indeed, the list of chiefs who fought and fell would be one of all the highest nobles of Mewar, and of many from neighbouring territories. But the two whose names have been remembered most, and were singularly immortalised by Akbar himself, were Patta Sing of Kailwa, a Sisodia of the Salumbar branch, and Jai Mal Rahtor of Bednor. When the Rao of Salumbar fell and the father of Patta Sing was also slain, important command devolved on the latter, then merely a lad of sixteen and lately married. His widowed mother thought she could do her country better service by dying in fight than resigning herself in *sati*. So making Patta put on clothes of saffron colour to mark his resolve, she armed herself, and in order that there might be no looking back on the part of her son for his young bride left behind, she armed her too with a lance, and the three—Patta Sing, his mother, and his girl-wife—descended the hill, and all fell fighting at its foot.

“With such example before them, the garrison had no thought of surrender; but when, after a lengthened siege, the northern defences had been destroyed,



the garrison weakened by famine, and Jai Mal of Bednor, the commander, had been wounded, no means remained of longer resistance. The wounding of Jai Mal is thus described. He was on the battlements at night directing repairs, when Akbar, said to have been accompanied by the Jaipur chief, was moving through the advanced lines of his camp. Seeing a light on the fort wall he fired his favourite matchlock. Next day it was known the ball, "shot et a venture" in the night, had wounded Jai Mal; and Mussulman records state that Akbar, who previously called his matchlock 'durust andaz,' or the straight-thrower, thereon dubbed it 'Singram,' as meaning now the name of a hero. Jai Mal, scornful to die by a distant shot, was, in the next attempt of the garrison to drive back the enemy, carried out on the shoulders of a stalwart clansman, and so was killed fighting as he wished. All, however, was of no avail, and again the fearful closing scenes of the two earlier sieges were repeated, the ladies and women in thousands being sacrificed; the men then going out to their last fight, and the conqueror coming in. Whether Akbar was irritated at the prolonged defence or his troops were out of hand, it is said that the work of subsequent slaughter and demolition was even greater and more deliberate on this than on the two former occasions. Yet he marked his appreciation of the valour of Jai Mal and Patta in a singular way—by having effigies of them carved in stone, which he placed on stone elephants at the gateway of his palace at Delhi. There they were seen and described a century later by the traveller Bernier in A.D. 1663; but subsequently they were removed by Aurangzeb as savouring of image making. Some time ago they were discovered, and are now to be seen at Delhi, not the least interesting of the archaeological remains there, though whether they were meant by Akbar in honour of his Rajput opponents, or of himself as the conqueror of such men, is a doubtful point.

"With this, the last of the three great sacks by the Mussulmans, the stirring story of old Chitor may be said to close. Though recovered in Jahangir's time by Rana Amra Sing, grandson of Udai Sing, from an uncle of the latter, in whose hands the Emperor had found it politic to place it, and though always held the chief fortress of Mewar, it was not thereafter maintained by the Ranas as their capital of residence, its buildings were left unrepaiied, and its subsequent history, which has been comparatively uneventful, may be summed up in the word—decay—as can be read also in its crumbling ruins."

The condition of Chitor in the time of Akbar's successor was thus noticed by the ambassador, Sir Thomas Roe, who passed it on his way up country in 1615:—

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"Cytur, an ancient citie ruined on a hill, but so that it appears a tomb of wonderful magnificence. There stands upon above one hundred churches, all of carved stone, many faire towers and landthornes cut throw many pillars, and innumerable houses, but no one inhabitant. There is but one ascent to the hill, it being precipitous, sloping up, cut out of the rock, having four gates in the ascent before one arrive at the citie gate, which is magnificent. The citie is incompassed at the top about eight course, and at the south-west end a goodly old castle. I lodged by a poor village at the foot of the hill. This citie stands in the country of one Ranna, a Prince newly subdued by this King, or rather brought to confesse tribute. This citie was wonne by Echarsha, father to this Mogoll."

The ambassador's chaplain, the Rev. Edward Terry, similarly described it:—

"Chitor, an antient great kingdome, the chief citie so called, which standeth on a mighty high hill flat on the top, walled about at the least ten

English miles. There appear to this day above an hundred ruin'd churches  
 and divers fair palaces, which are lodged in like manner among their ruins,  
 and many exquisite pillars of carved stone, and the ruins likewise of an  
 hundred thousand stone houses. . . . It was won from Ranas, an ancient  
 Indian Prince, who was forced to live himself ever after in high mountainous  
 places adjoining to that province, and his posterity to live there ever since.  
 Taken from him it was by Achabar Padaha (the father of that King who  
 lived and reigned when I was in those parts) after a very long siege which  
 he made the besieged, without which it could never have been gotten.

It may be noted that Jai Mal's descendants are still strong at Bednor, and  
 those of Palla Sing at Amet.

#### "DOOMED HER OWN CHILL" l. 44

"Ouy hing was about six years of age. He had gone to sleep after his  
 rice and soup, when his nurse was alarmed by screams from the nursery,<sup>1</sup> and  
 the lady,<sup>2</sup> coming in to take away the remains of the dinner, informed her of  
 the cause, the assassination of the Rana. Aware that one murder was the  
 prelude of another, the faithful nurse put her charge into a frail basket, and  
 covering it with leaves she delivered it to the host, engaging him to engage  
 with it from the fort. Scarcely had she time to salute her own infant in  
 the room of the prince, when Dunless, entering, inquired for him. Her lady's  
 refused their office; she passed to the creche, and beheld the murderer  
 and laved in the heart of her tale. The little victim to Henry was burnt  
 amidst the tears of his nurse, the succumbent's husband of that line

<sup>1</sup> The nursery, or female park &c

<sup>2</sup> Durl, Ned, are names for the barbers, who are the assassins of the Rajas &c

sovereign, who supposed that their grief was given to the last pledge of the illustrious Sangu. The nurse (Dhañ) was a Rajpootnee of the Khéechee tribe, her name Punna, or "the Diamond." Having consecrated with her tears the ashes of her child, she hastened after that she had preserved. But well had it been for Mewar had the poniard fulfilled its intention, and had the annals never recorded the name of Oody Sing in the catalogue of her princes."—*Tod's Annals of Mewar*.

*THE RANA KARAN. P. 47*

Rana Karan, A.D. 1621, was the first chief who waited on the Emperor (Jahangir), the independence of Mewar having departed with his father Amra. Jagat Singh succeeded A.D. 1628.

*"AMBER AND MARWAR ONCE MORE AT OUR SIDE." P. 48*

"The princes of Amber and Marwar repaired to Rana Umra at Oodipoor, where a triple league was formed, which once more united them to the head of their nation. This treaty of unity of interests against the common foe was solemnised by nuptial engagements, from which those princes had been excluded since the reign of Akber and Feroz. To be readmitted to this honour was the basis of this triple alliance, in which they ratified on oath the renunciation of all connexion, domestic or political, with the empire. It was moreover stipulated that the sons of such marriage should be born, or if the sons were females, that they should never be dishonoured by being married to a Mogul.

"But this remedy, as well be seen, as generated a worse disease; it was a source of the evils of partitioning (being to by the Rajputs with extreme

perfidy), productive of the most injurious effects, which introduced domestic strife, and called upon the stage an umpire not less baneful than the power from whose iron grasp they were on the point of freeing themselves: for although this treaty laid prostrate the throne of Baber, it ultimately introduced the Mahrattas as partisans in their family disputes, who made the bone of contention their own."—*Tod*, vol. i. p. 399.

# TRANSLATION OF THE GRANT FOR NATHDWARA. P. 58

"Sri Mahrana Dharma Sing Ji, commending.

"To the towns of Sri Ji, or to the (personal) lands of the *Gosain Ji*,<sup>1</sup> no molestation shall be offered. No warrants or exactions shall be issued or levied upon them. All complaints, suits, or matters, in which justice is required, originating in Nathdwara, shall be settled there; none shall interfere therein, and the decisions of the Gosain Ji I shall invariably confirm. The town and transit duties<sup>2</sup> (of Nathdwara and villages pertaining thereto), the assay (*purkhaye*)<sup>3</sup> fees from the public markets, duties on precious metals (*basoti*),<sup>4</sup> all brokerage (*dulahi*), and dues collected at the four gates; all contributions and taxes of whatever kind, are presented as an offering to Sri Ji; let the income thereof be placed in Sri Ji's coffers.

"All the products of foreign countries imported by the Vaishnavas,<sup>5</sup> whether domestic or foreign, and intended for consumption at Nathdwara,"

<sup>1</sup> The high-priest.

<sup>2</sup> All these are royalties, and the Rana was much blamed, even by his Vaishnava ministers, for sacrificing them even to Kaniya.

<sup>3</sup> Followers of Vishnu, Krishna, or Kaniya, chiefly mercantile.

<sup>4</sup> Many merchants, by the connivance of the conductors of the caravans of Nath Ji's goods, contrived to smuggle their goods to Nathdwara, and, in the

shall be exempt from duties. The right of sanctuary (*sirna*) of Sri-ji, both in the town and in all his other villages,<sup>1</sup> will be maintained: the Almighty will take cognisance of any innovation. Wherefore, let all chiefs, farmers of duties, beware of molesting the goods of Nat'h-ji (the god), and wherever such may halt, let guards be provided for their security, and let each chief convey them through his bounds in safety. If of my blood, or if my servants, this warrant will be obeyed for ever and for ever. Whoever resumes this grant will be a caterpillar in hell during 60,000 years.

"By command—through the chief butler (*panwar*) Eblingdas: written by Surat Sing, son of Nat'h-ji Pancholi, Mah-sud 1st, Samvat 1865; A.D. 1809."  
—From Tod's *Annals of Mewar*.

#### THE RAHITORES. P. 59

Seoji, 1212 A.D. Jodha founded Jodhpur 1489 A.D. Bika, sixth son of Jodha, founded Bikanir after Jodha Ganga A.D. 1516.

In his time Marwar united with Mewar to oppose Moghal invasion under Baber, but were defeated in the fatal field of Biana by treachery.

Maldeo succeeded Ganga A.D. 1532, and so employed his power against friend and foe that he became the first prince in Rajwarra, or, in the words of Ferishta, "the most potent prince in Hindustan." He redeemed the two most

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disgrace of the high-priest or his underlings, this traffic was sold for their personal advantage. It was a delicate thing to search these caravans, or to prevent the loss to the state from the evasion of the duties. The Rana durst not interfere lest he might incur the penalty of his own anathemas. The author's influence with the high-priest put a stop to this.

<sup>1</sup> This extent of sanctuary is an innovation of the present Rana's, with many others equally unwise.

important possessions of his house, Nagore and Ajmere, and among other requests dispossessed the sons of Bika of supreme power in Bikanir, captured and restored Serahi from the Deoras, from which house was his mother Akkar, born at Umerkote during the flight of Humayoon, invaded Marwar A.D. 1561, and established Dakanur in independence of the parent state Jodhpur. Maldeo died A.D. 1569, and at his death "the banner of the empire floated pre-eminent over the *panch rangs*, the five-coloured flag which had led the Rakhoreas from victory to victory and waved from the sandhills of Umerkote to the salt lake of Sambhar." Oodey Singh, his son, gave a daughter in marriage to Akkar, who conferred on him the title of Raja and used to call him the "King of the Desert" and "Oodey the Fat." He restored to Oodey Singh all the possessions he had wrested from Marwar except Ajmere.

Soor Singh succeeded his father Oodey Singh A.D. 1595, and died in the Deccan A.D. 1620. He was succeeded by Guj Singh, who died A.D. 1638. Then came Jeswant Singh, who ruled forty-two years, dying at Kabul A.D. 1681. In the struggle for empire among the sons of Shah Jahan he fought for Prince Dara, who nominated him Viceroy of Malwa. Kishon, ninth son of Oodey Singh, founded Kishengurh A.D. 1683, and was made an independent Raja for assassinating, by order of Prince Khoomra, son of Jahangir by a princess of Amber, Govind Das, a faithful Rajput. This was done to disgust the Rakhoreas, and it drove Raja Guj Singh away from the court at Delhi. Prince Khoomra next had his elder brother Faris assassinated, and proceeded to the deposition of his father, who called the Rajput princes to his aid.

## AMKA SINGH. P. 63

"In the month of Dyul, a 1533 A.D. 1634, five years before the death of Raja Todar, in a ceremony of all the nobility of Marwar, sentence of exclusion from the succession was pronounced upon Umr, accompanied by the solemn and solemn protest and aid of 500000 of soldiers. This ceremony, which is called as a day of mourning on the calendar, was attended with all the circumstances of funeral pomp. As soon as the sentence was pronounced, that the kingdom was inherited and assigned to his justice brother, and that he came to be a viceroy of Marwar, the dress of banishment was brought forth, consisting of white raiments, in which he was clad; a white shield was hung upon his back, and a sword of the same hue girded round him; a black horse was then led out, being mounted on which, he was commanded, though not in anger, to depart whither he listed beyond the limits of Marwar."—*Todar's Death of Marwar*.

## "BUT ARUNG THRUST HIS ISLAM DOWN OUR THROATS."

P. 71

"In such detestation did the Hindus hold this intolerant king, that in like manner as they supposed the beneficent Akbar to be the devout Muktad in a former birth, so they make the tyrant's body enclose the soul of Kal-Yamun, the foe of Krishna, ere his apotheosis, from whom he fled to Dwarka, and thence acquired the name of Rinchor.

"Kin, the 'field of battle'—chor, from chorna, 'to abandon.'"—*Tod*, vol. I. p. 523.



In his poem of *Akbar's Dream* Tennyson represents the liberality of Akbar's creed and the intolerance of Aurangzeb's.

" I hate the rancour of their castes and creeds,  
I let men worship as they will, I reap  
No revenue from the field of unbelief,  
I cull from every faith and race the best  
And bravest soul for counsellor and friend.  
I loathe the very name of infidel  
I stagger at the Koran and the sword,  
I shudder at the Christian and the stake."

In his vision after death Akbar says—

" I watched my son,  
And those that followed, hewn, stone from stone  
All try his work, and from the ruin arose  
The shriek and curse of trampled millions, even  
As in the time before, but while I groined,  
I rose and the sunset poured an alien race,  
Who fitted stone to stone again, and Truth  
Peace, Love and justice came and dwelt therein  
Not in the field without were seen or heard  
Fires of justice, nor wail of misery.  
Oh Indian widow; and in sleep I said,  
' All praise to Allah by whatever name!  
My mission let across, pushed! '"

#### FOUNDING OF EIKANIR. P 75

" It is seldom that so incontrovertible a title to sovereignty can be asserted as that which the weakness and pinheadness of the Ginnians conferred upon Eukanir; and it is a curious incident to find almost throughout Eukanir, in the circumstance of certain acts, the reminiscence of the original error, which transferred the sovereign power from the hands of the real to those of the

conquerors. Thus in Méwar the fact of the power conferred upon the Ghelote founder by the Bhil aborigines is commemorated by a custom brought down to the present times. At Ambér the same is recorded in the important officers retained by the Meenas, the primitive inhabitants of that land. Both Kotah and Boondi retain in their names the remembrance of the ancient lords of Harouti; and Deeka's descendants preserve, in a twofold manner, the recollection of their bloodless conquest of the Jits. To this day the descendant of Pandú applies the unguent of royalty to the forehead of the successors of Deeka; on which occasion the prince places 'the sine of relief,' consisting of twenty-five pieces of gold, in the hand of the Jit. Moreover, the spot which he selected for his capital was the birthright of a Jit, who would only concede it for this purpose on the condition that his name should be linked in perpetuity with its surrender. Naira, or Néra, was the name of the proprietor, which Deeka added to his own, thus composing that of the future capital, Bikanér."—*Tod's Annals of Bikaner*.

#### ANECDOTE OF PUNCTILIO RELATED IN FOWLETT'S

##### "GAZETTEER OF BIKANÉR." P. 83

"In Sambat 1870 (A.D. 1813) the two chiefs of Bikanér and Jodhpur became friends, a Guru, Aishji by name, having acted as peacemaker between them. Surat Singh agreed to meet Man Singh at Nagor, and on his way visited Karnaji's temple, walking on foot through the surrounding wood. At Nagore a difficulty occurred, owing to Man Singh's objecting to meet Surat Singh on terms of perfect equality. At length Aishji overcame the difficulty by arranging that the Maharajas should neither of them sit on a cushion, which was to be occupied by the Guru alone, while the chiefs sat on

a carpet. Another sacred character having to occupy a seat lower than the Maharaja vindicated his dignity by tying up his head during the darbar. The Guru exhorted the chiefs to brotherly kindness and caused them to eat together."

### RAJA GAJ SINGH OF BIKANIR AND RAJA BIJAY SINGH OF JODHPUR. P. 91

Gaj Singh was Raja of Bikanir from 1745 A.D. to 1788 A.D. He successfully resisted an invasion upon Bikanir territory from Jodhpur under Raja Abhai Singh, and helped Bakht Singh to defeat his brother Abhai Singh and oust him from the Gadi (A.D. 1751). On the death of Bakht Singh his son Bijai Singh received great assistance from Gaj Singh in various fights besides the incident referred to in the Rhyme.<sup>1</sup> Allied by marriage with Jaisalmer and on friendly terms with Jeypore, Jodhpore, and Mewar, Gaj Singh exalted the Bikanir raj considerably. Once after consulting Karnaji, a Charan woman worshipped as an incarnation of Devi, and the patron saint of Bikanir, he accompanied Bijai Singh of Jodhpur to Nathdwara, the famous temple of Sri Krishna, and is said to have astonished even the Gosain there by his learning. The Maharana of Mewar begged him to mediate between him and Jodhpur for the restoration of Godwar which had been entrusted to the latter by Mewar for merely temporary custody, but in this he was unsuccessful.

Powlett in his *Gazetteer for Bikanir* writes as follows on this point (p. 62):—

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<sup>1</sup> Tod gives quite a different version of this story. He attributes the saving of the Raja to one of the Jeypore nobles who sat on the skirt of the Maharaja's robe and prevented his rising, and he does not mention the Raja of Bikanir or his two Thakurs.

"The Rana begged Gaj Singh to help him to arrange his difficulties with his nobles and Bijai Singh. Gaj Singh did his best to get Bijai to act in concert with him, but Bijai did not wish the anarchy which then prevailed in Mewar to cease, as it strengthened his hold on Godwar, and both the Rana and the Kishengurh chief told Gaj Singh that it was useless his incurring further trouble and expense by remaining at Nathdwara in hopes of prevailing with the Jodhpur chief. Gaj Singh was convinced of the truth of this, but he resolved on a last effort to induce Bijai Singh to give up Godwar, and with that object he arranged to visit the temple with him, where the Rana by previous agreement also came. Gaj Singh on meeting Bijai in the presence of the Rana again urged him to restore Godwar, and when he failed the Gosain of the temple told Bijai that it was the command of the deity that he should comply. The Jodhpur chief then pressed turned to his followers and said, 'Well, the Rana must have your pergunna,' whereupon Zorawar Singh of Kiswar, always forward, and perhaps perceiving that his master wanted support, exclaimed: 'Hear, ye nobles of Marwar, Godwar is not Bijai Singh's to give: he is indeed lord of the Rahtors but not of the land: that you must get from us, and we will die before we part with it, and you will die before you get it.' This speech settled the matter and the chiefs parted."

#### BIJEY SINGH ON HIS DEATH-BED. P. 101

Bijey Singh's ill-luck was proverbial, though his personal gallantry was never doubted. Tod quotes a native bard as saying—"Fortune never attended the stirrup of Bijey Singh, who never gained a battle though at the head of a hundred thousand men; but Ram Singh (his cousin and rival) by his valour and conduct gained victories by the handful."

The following extract from a subsequent page of the same historian shows that Bhej Singh's misfortunes in the field were not due to him personally, though at the end of his reign, which lasted thirty-one years, the license of his morals even in that loose age and an imbecile attachment to a woman helped to estrange his nobles and complete the anarchy of the country.

"Marwar had enjoyed several years of peace, when the rapid strides made by the Mahrattas towards universal rapine, if not conquest, compelled the Rajpoots once more to form an union for the defence of their political existence. Pertab Singh, a prince of energy and enterprise, was now on the gadi of Amber. In S. 1843 (A.D. 1787) he sent an ambassador to Bhej Singh, proposing a league against the common foe, and volunteering to lead in person their conjoined forces against them. The battle of Tonga ensued, in which Rahtore valour shone forth in all its glory. Despising discipline, they charged through the dense battalions of De Boigne, sabring his artillery-men at their guns, and compelling Sindia to abandon not only the field, but all his conquests for a time. Bhej Singh, by this victory, redeemed the castle of Ajmer, and declared his tributary alliance null and void. But the genius of Sindia, and the talents of De Boigne, soon recovered this loss; and in four years the Mahratta marched with a force such as Indian warfare was stranger to, to redeem that day's disgrace. In S. 1847 (A.D. 1791) the murderous battles of Patun and Mairta took place, in which Rajpoot courage was heroically but fruitlessly displayed against European tactics and unlimited resources, and where neither intrigue nor treason was wanting. The result was the imposition of a contribution of sixty lacs of rupees, or £600,000; and as so much could not be drained from the country, goods and chattels were everywhere distrained, and hostages given for the balance.

"Ajmer, which had revolted on the short-lived triumph of Tonga, was

once more surrendered, and lost for ever to Marwar. When invested by De Boigne, the faithful governor, Durrāj, placed in the dilemma of a disgraceful surrender or disobedience to his prince's summons, swallowed diamond-powder. 'Till the raja,' said this faithful servant, 'thus only could I testify my obedience; and over my dead body alone could a Southron enter Ajmer.'—*Tod*, vol. II. pp. 133-134.

### JESALMER. P. 104

"The majority of the inhabitants of Jaisalmer State are Vada Ehati Rajputs and claim a very ancient lineage. They take their name from an ancestor named Ehati, who was renowned as a warrior when the tribe were settled in the Punjab. The clan was driven southwards by the King of Ghazni across the Sutlej and found a refuge in the Indian Desert, which has been henceforth their home. It is probable, according to Tod, that, like the Rahtore Rajputs, the clan is descended from one of the Indo-Scythic tribes, who penetrated into Hindustan at a very remote period. The Ehatia, subsequent to their entry into the desert tract, engaged in constant struggles with the neighbouring tribes, whom they overcame. They established themselves successively at Tarnot, Deoriwal, and Jaisalmer. Deoriwal was founded by Deoraj, who is esteemed the real founder of the present ruling family. Deoraj was the first to take the title of Rāwal. He is said to have been born in 836 A.D. In 1156 Jaisal, the sixth in succession from Deoraj, founded the fort and city of Jaisalmer, and made it his capital. Jaisal was succeeded by several warlike princes, who were constantly engaged in raids and battles. But the taste for freebooting proved disastrous. On two occasions, namely in 1294 and shortly afterwards, the Ehatia so enraged

the Emperor Ali-ud-din that the imperial army captured and sacked the fort and city of Jaisalmer, which for some time remained deserted. The reign of Rāwal Salal Singh marks an epoch in Bhatī history, for this prince, by acknowledging the supremacy of Shāh Jahān, was the first of his line to hold his dominions as a fief of the Delhi Empire.

Jaisalmer had now arrived at the height of its power; the territory extended north to the Sutlej, comprised the whole of Bahawalpur westward to the Indus, and to the east and south included many districts subsequently annexed by the Rahtoras, and incorporated in Jodhpur and Bikaner. But from this time till the accession of Rāwal Melrij in 1762 the fortunes of the State rapidly declined, and most of the outlying provinces were wrested from Jaisalmer. Owing, however, to its isolated situation, the State escaped the ravages of the Marāthas." (*Imperial Gazetteer of India*.)

According to Tod, the local legends say that when Jaisalmer was stormed and captured by Nawab Mahboob Khan in A.D. 1295 it had been besieged for nine years. 16,000 Mussalmans and all the garrison, with 24,000 females immolated at the Juhus, are said to have perished. The Mahomedans kept the castle for two years and then abandoned the place. A few years after Daula repaired Jaisalmer and raised on Ajmere. This led to a second assault by the Mahomedans. For services rendered to Timur Shah the chief Gauri obtained a grant of his hereditary domains and re-established Jaisalmer A.D. 1306.

#### INFANTICIDE. P. 110

"The Dahiya emptied his coffers" (1892) Chaud, the priest-king of the Rajpoots "on the marriage of his daughter with Pithoraj; but he died there "with the pangs of mankind." The same hard trials every state of

these dajjas or 'dowers,' which thus become precedents for future ages; and the 'lac passao' then established for the chief bardai has become a model to posterity. Even now the Rana of Oodipoor, in his season of poverty, at the recent marriage of his daughter bestowed 'the gift of a lac' on the chief bard; though the articles of gold, horses, clothes, etc., were included in the estimate, and at an undue valuation, which rendered the gift not quite so precious as in the days of the Chohan."—Tod, vol. i. p. 638.

#### RANTHAMBOR. P. 133

"From the time of its surrender by Rao Soorjan to Akber, the importance of this castle was established by its becoming the first *sircar*, or 'department,' in the province of Ajmer, consisting of no less than 'eighty-three mahals,' or extensive fiefs, in which were comprehended not only Boondi and Kotah, and all their dependencies, but the entire state of Scopoor, and all the petty fiefs south of the Banganga, the aggregate of which now constitutes the state of Amber. In fact, with the exception of Mahmoodabad in Bengal, Ranthambor was the most extensive *sircar* of the empire. In the decrepitude of the empire, this castle was maintained by a veteran commander as long as funds and provisions lasted; but these failing, in order to secure it from falling into the hands of the Mahrattas, and thus being lost for ever to the throne, he sought out a Rajpoot prince, to whom he might entrust it. He applied to Boondi; but the Hara, dreading to compromise his fealty if unable to maintain it, refused the boon, and having no alternative, he resigned it to the prince of Amber as a trust which he could no longer defend."—Tod, vol. ii. pp. 492-493.



## THE DISCROWNING OF OMÉD SINGH. P. 123

In his *Annals of Harari* (chapter iv.) Tod tells how the young Oméda fought against the Jeypore army.

"The steed of Oméda was struck by a cannon-ball, and the intestines protruded from the wound. The intrepidity of the youthful hero, much seconded by his kin and clan, was unavailing; and the chieftains, fearing he would throw away a life the preservation of which they all desired, entreated he would abandon the contest; observing 'that if he survived, floods must be theirs; but if he was slain, there was an end of all their boys.'

"With grief he submitted; and as they gained the Sovalli Pass, which leads to Indurguh, he dismounted to breathe his faithful steed; and as he loosened the girths, it expired. Oméda sat down and wept. Hurja was worthy of such a mark of his esteem: he was a steed of Ishk, the gift of the king to his father, whom he had borne in many an encounter. Not was the natural enthusiasm of the young Haras a transient feeling. Hurja's memory was held in veneration, and the first act of Oméda, when he recovered his throne, was to erect a statue to the steed who bore him so boldly on the day of Dablaan. It stands in the square (*darwāz*) of the city, and receives the reverence of each Haras, who links his history with one of the legends of their achievements, though obscured by momentary defeat.

"Oméda gained Indurguh, which was close at hand, on his way; but the traitor to the name of Haras, who had acknowledged the supremacy of Amber, not only refused his prince a horse to his adversity, but warned him off the domain, asking 'if he meant to be the ruler of Indurguh as well as floods?' Disdaining to drink water when so thirsty, the young prince, stung by this perfidious mark of insult, sat y, took the direction of Harwar.

Its chief made amends for the other's churlishness: he advanced to meet him, offered such aid as he had to give, and presented him with a horse. Dismissing his faithful kinsmen to their homes, and begging their swords when fortune might be kinder, he regained his old retreat, the ruined palace of Rampoura, amongst the savines of the Chumbul."

Tod adds the following foot-note:—

"I have made my salam to the representative of Harja, and should have graced his neck with a chaplet on every military festival, had I dwelt among the Haras."

The act which led to the abdication of Uméd Singh after he had recovered his dominions is thus related:—

"An act of revenge stained the reputation of Oméda, naturally virtuous, and but for which deed we should have to paint him as one of the bravest, wisest, and most faultless characters which Rajpoot history has recorded. Eight years had elapsed since the recovery of his dominions, and we have a right to infer that his wrongs and their authors had been forgotten, or rather forgiven, for human nature can scarcely forget so treacherous an act as that of his vassal of Indurgurh, on the defeat of Dublana. As so long a time had passed since the restoration without the penalty of his treason being exacted, it might have been concluded that the natural generosity of this high-minded prince had co-operated with a wise policy, in passing over the wrong without foregoing his right to avenge it. The degenerate Rajpoot, who could at such a moment witness the necessities of his prince and refuse to relieve them, could never reflect on that hour without self-abhorrence; but his spirit was too base to offer reparation by a future life of duty; he cursed the magnanimity of the man he had injured, hated him for his very forbearance, and aggravated the part he had acted by fresh injuries, and on a

point too delicate to admit of being overlooked. Oméda had 'sent the coco-nut,' the symbol of matrimonial alliance, to Madhu Sing, in the name of his sister. It was received in a full assembly of all the nobles of the court, and with the respect due to one of the most illustrious races of Rajpootana. Deo Sing of Indurgurh was at that time on a visit at Jelpoor, and the compliment was paid him by the Raja of asking 'what fame said of the daughter of Doodh Sing?' It is not impossible that he might have sought this opportunity of further betraying his prince: for his reply was an insulting innuendo, leading to doubts as to the purity of her blood. That it was grossly false was soon proved by the solicitation of her hand by Raja Beejy Sing of Mirwar. The coco-nut was returned to Doondi—an insult never to be forgiven by a Rajpoot.

"In S. 1813 (A.D. 1757) Oméda went to pay his devotions at the shrine of Beejaadai Māta ('the mother of victory'), near Kerwar. Being in the vicinity of Indurgurh, he invited its chief to join the assembled vassals with their families; and though dissuaded, Deo Sing obeyed, accompanied by his son and grandson. All were cut off at one fell swoop, and the line of the traitor was extinct: as if the air of heaven should not be contaminated by the smoke of their ashes, Oméda commanded that the body of the calumnious traitor and his issue should be thrown into the lake. His bef of Indurgurh was given to his brother, between whom and the present incumbent four generations have passed away.

"Fifteen years elapsed, during which the continual scenes of disorder around him furnished ample occupation for his thoughts. Yet, in the midst of all, would intrude the remembrance of this single act, in which he had usurped the powers of Him to whom alone it belongs to execute vengeance. Though no voice was lifted up against the deed, though he had a moral

conviction that a traitor's death was the due of Deo Sing, his soul, generous as it was brave, revolted at the crime, however sanctified by custom,<sup>1</sup> which confounds the innocent with the guilty. To appease his conscience, he determined to abdicate the throne and pass the rest of his days in penitential rites, and traversing, in the pilgrim's garb, the vast regions of India, to visit the sacred shrines of his faith.

"In S. 1827 (A.D. 1771) the imposing ceremony of 'joograj,' which terminated the political existence of Oméda, was performed. An image of the prince was made, and a pyre was erected, on which it was consumed. The hair and whiskers of Ajit, his successor, were taken off, and offered to the manes; lamentation and wailing were heard in the riswās,<sup>2</sup> and the twelve days of matam, or 'mourning,' were passed as if Oméda had really deceased; on the expiration of which, the installation of his successor took place, when Ajit Sing was proclaimed prince of the Ilaras of Doondl."—Tod, vol. ii. pp. 494-495.

### THE JATS. P. 140

In his *History of the Rajput Tribes* Tod writes:—"In all the ancient catalogues of the thirty six royal races of India the Jit has a place, though by none is he ever styled 'Rajpoot'; nor am I aware of any instance of a Rajpoot's intermarriage with a Jit. It is a name widely disseminated over

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<sup>1</sup> "The laws of revenge are dreadfully absolute. Had the sons of Deo Sing survived, the feud upon their large lord would have been entailed with their estate. It is a nice point for a subject to balance between fidelity to his prince and a father's feud."

<sup>2</sup> The queen's apartments.

India, though it does not now occupy a very elevated place amongst the inhabitants, belonging chiefly to the agricultural classes.

"In the Punjab they still retain their ancient name of Jit. On the Jumna and Ganges they are styled Jats, of whom the chief of Libertpoor is the most conspicuous. On the Indus and on Saurashtra they are termed Juts. The greater portion of the husbandmen in Rajast'han are Jits; and there are numerous tribes beyond the Indus, now proselytes to the Mahomedan religion, who derive their origin from this class."

Sir Lepel Griffin in his recent book on Ranjit Singh (*Rulers of India series*) writes :—

"The origin of the Jats is shrouded in much uncertainty and has been the subject of long discussion. Some distinguished writers have found for them a Celtic origin, but the traditions of the Punjab Jats in almost all cases refer to a Rajput descent, and emigration to the Punjab from Central India."

"They hold a social place below the Brahman, the Rajput, and the Khatri, but they themselves assert an equality with the second and a superiority over the third of these castes, a claim which their historical record and present importance justify. They are seen at their best in the Sikh districts above the rivers Beas and Sutlej "

"The virtues of the Jats are thus identical with those of the Sikhs who have come out of this caste."

*"NOT ONE WHITE SOLDIER NEAR."* Pp. 143, 144

In his narrative of events in Rajputana during the Mutiny the Governor-General's Agent, Brigadier-General G. St. P. Lawrence, wrote:—

"There was not a single European soldier in Rajputana"; and in a later paragraph thus described the loyal attitude of the Rajput princes and people generally during the Mutiny:—

"I would point out that with three distinct mutinies in its heart, with every element for both Moslem and Hindoo fanaticism, with a dangerous combination among Marwar and other malcontent nobles, with a rebel nucleus at Mandisore close to its southern frontier, with thousands of discarded Hindoos of the lowest class in the ranks of the armies of its princes in Rajputana, the revolt in India was met with *no* sympathy from Rajput rulers, nobles, or population generally; that whilst our provinces have been disorganised scenes of riot and slaughter, this vast territory has hardly called for any armed interference, but has remained a rock of strength, and blessed the wise and just policy which has made the British power, relieving that of the Tartar and Mahratta dynasty, so respected and welcome, as to make the Rajput feel his interests identical with ours, and his independent freedom in the scale with the maintenance of British supremacy."

## ULWAR. P. 145

We hear of Mewat, the country which now comprises more than half the Ulwar State, doing homage to Bhaldeo Chauhan of Ajmere in A.D. 764. It appears then to have belonged to Jada Rajputs. In A.D. 1235 it was apparently under the control of Emperor Shamsuddin Altamash, and the

Mewatis generally had accepted the faith, with Hindu observances still grafted on to it, of their Mahomedan conquerors. The famous Bahadur Shah, the reputed founder of the Khansdada, was originally a Jais Rajput, and the Mewatti chief Hasan Khan assisted the Rappites in resisting Bahar who subjugated the country in A.D. 1526.

Aurangzeb gave Ulwar in jagir to Sawai Jai Singh of Jeypore who held it for a few years. The Jais from Bhurtpore overran the country from A.D. 1720 to about 1770, when the Narukha, a sept descended from the Kachwahas of Jeypore, joined in the struggle, and their first chief Partap Singh held the fort and town from 1775 to 1791, when he was succeeded by Dhillawas Singh who ruled till 1815. Then the third chief Lattu Singh, who is held in high estimation by his people, ruled till 1857, when he was succeeded by Sheolan Singh who died in 1874, being succeeded by Mangal Singh.

## THE END









